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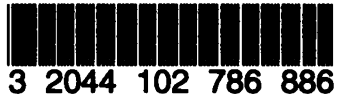
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SELECTIONS FOR THE USE OF SCHOOLS

WITH INTRODUCTIONS AND NOTES
AND AN APPENDIX ON THE ROMAN CALENDAR

BY

WILLIAM RAMSAY, M. A.

FORMERLY PROFESSOR OF HUMANITY IN THE UNIVERSITY OF GLASGOW,
AUTHOR OF 'MANUAL OF ROMAN ANTIQUITIES,' ETC.

EDITED BY

GEORGE G. RAMSAY, M. A.

TRIN. COLL. OXON.

PROFESSOR OF HUMANITY IN THE UNIVERSITY OF GLASGOW

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P R E F A C E.

THE present edition is substantially a reprint of a work entitled 'Extracts from Tibullus and Ovid,' written some years ago by the late Professor Ramsay, for the use of the Latin class in the University of Glasgow. It was originally printed privately at his own expense; and has remained up to this time practically unknown to the scholars and schools of England, and almost unused beyond the limits of this University.

Having found the work invaluable as a text-book for my junior class, combining as it does accurate scholarship with vigorous, graphic representations of ancient mythology and history, of ancient life and literature, I suggested to the Delegates of the Oxford Press that it would be a fitting work to insert in their new series. The book in its original form being somewhat too bulky, it was thought advisable to omit altogether the selections from Tibullus—which might have interfered with a selection from the minor Roman poets shortly to be issued in the same series—and to curtail the notes in the remaining portion of the book where possible. Such curtailment has been effected almost entirely by the omission of original passages from classical authors, which had been quoted *in extenso* in the original work and which are merely referred to in the present edition; and as at the same time a number of notes have been inserted which originally appeared in illustration of the extracts from Tibullus, the result is that the notes of the present volume include the whole of the

notes to the Ovid, and in an enriched rather than an impoverished form.

In addition to the shorter notes, a few dissertations will be found interspersed here and there throughout the book. These are for the most part upon matters which are imperfectly explained in ordinary works, or where the desired results could be arrived at only by searching into and comparing a number of different treatises. Such are the disquisitions on the *Lares* and *Penates* (p. 67), on the *Sibylline books* and the different *Sibyls* (p. 259), on the origin of the Olympian Gods and their wars with the Titans, Giants, &c. (p. 251), on *Janus* (p. 189), on *Mars* (p. 204), on *Faunus* (p. 40), on *Vesta* (p. 275), the *Preliminary Remarks*, and many of the *Introductions* to the different Extracts.

The selection of various readings will be found to include
 1. Those which are equal or nearly equal in authority to the received text. 2. Those which have been adopted by the best editors. 3. Those which serve to illustrate the manner in which errors gradually crept in during the process of repeated transcription. 4. Those whose rejection involves some point of delicate or curious criticism. It would be obviously undesirable, in a school-book like the present, to enlarge upon this department; but none can deny that, in the hands of a skilful teacher, various readings may be used as a powerful instrument for exercising the judgment and improving the taste.

In addition to the annotations contained in the best editions of the poet, of which a list has been given in p. xxix, it should be mentioned that in all that relates to ancient mythology free use has been made of the works of J. H. Voss¹, K. O. Müller², and Hartung³, while in the Appendix on the Roman Calendar the excellent essay of Ideler⁴ has been closely followed.

¹ Mythologische Briefe—Antisymbolik—Kritische Blätter.

² Prolegomena zu einer wissenschaftlichen Mythologie—Orchomenos—Die Dorier—Die Etrusker.

³ Die Religion der Römer.

⁴ Handbuch der mathematischen und technischen Chronologie.

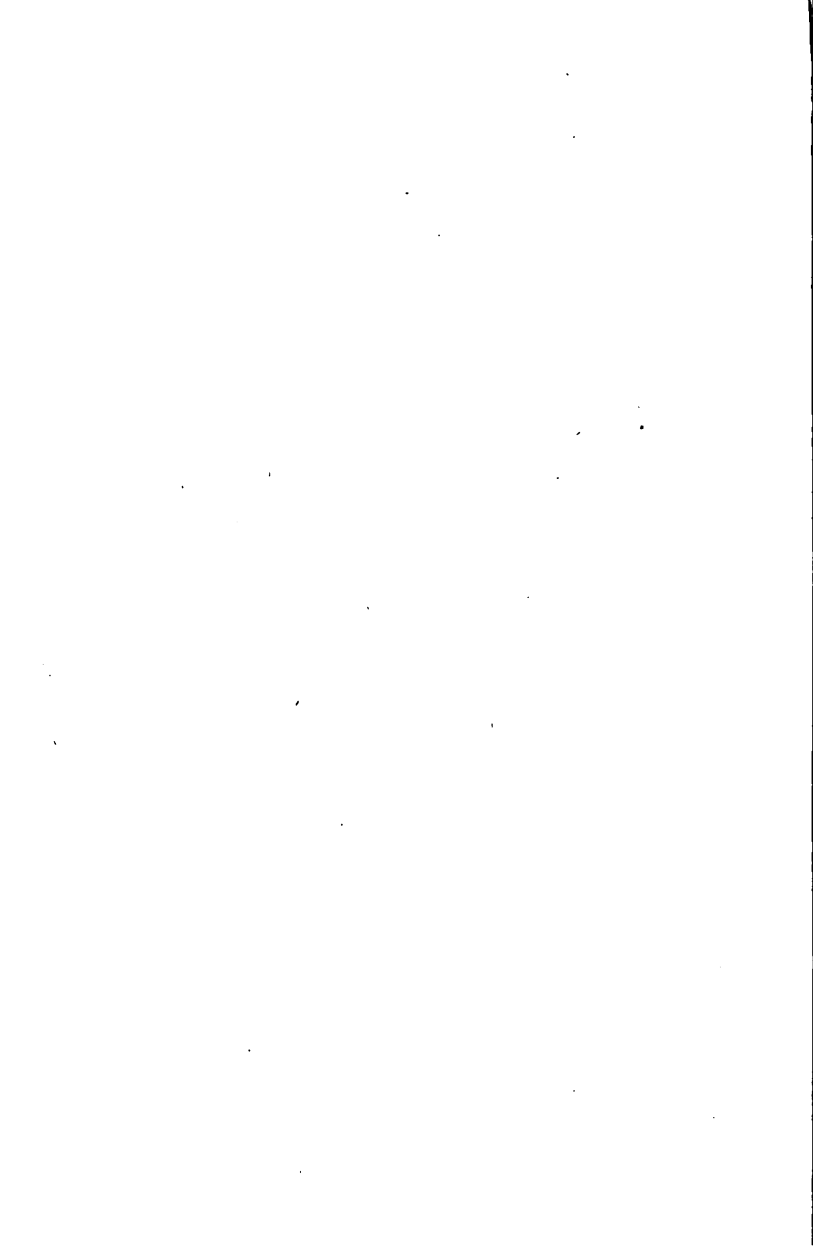
In the present Edition, the only decided alteration I have ventured to make is in the matter of orthography, as to the true principles of which so much progress has been made by modern scholars. In accordance with the now generally received conclusions of the best authorities, I have written uniformly *caelum*, *caelestis*, *caeruleus*, *cetera*, *fenus*, *fetus*, *femina*, *fenum*, *maeror*, *maestus*, *baedus*, *nequiquam*, *quicquam*, *unquam*, *numquam*, *tamquam*, etc., inserted the *p* in such forms as *sumptus*, *ademptus*, etc., and made a few other unimportant changes of a similar character. With regard to the difficult question of assimilation I have left the orthography as it stood.

With these exceptions the work remains, both in form and substance, absolutely unchanged.

GEORGE G. RAMSAY.

GLASGOW COLLEGE,

May 2, 1868.



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INTRODUCTION.

I.

LIFE OF OVID.

THE personal history of Ovid is better known to us than that of any other Roman poet, except Horace. We are indebted for our information to various incidental notices scattered over his works, but principally to a short autobiography in Elegiac verse (*Trist.* 4. 10), which will be found in the present collection.

PUBLIUS OVIDIUS NASO was born on the 20th of March, (the second day of the 'Quinquatria') 43 B.C., the year in which the battles fought against Antony under the walls of Modena proved fatal to Hirtius and Pansa, in which the second triumvirate was formed, and in which Cicero perished. The place of his nativity was Sulmo (Sulmone,) a town in the cold moist hills of the Peligni, one of the Sabine clans, situated at a short distance to the S.E. of Corfinium, about ninety miles from Rome. His father was of an ancient equestrian family, and Publius was the second son, his elder brother being exactly twelve months his senior. They were both brought up at Rome, their education was superintended by the most distinguished masters, and at the usual period each assumed the manly gown. The elder, a youth of great promise, devoted himself with zeal to the study of eloquence, but his career was short, for he died in his twenty-first year.

Publius repaired to Athens for the purpose of finishing his studies; at this or some subsequent period he visited, in the train

of Macer, the gorgeous cities of Asia, and on his return home passed nearly a year in Sicily¹. From a very early period he had displayed a decided taste for poetical composition. He soon manifested a rooted aversion to the jarring contentions of the forum, and, notwithstanding the remonstrances of his father, gradually abandoned public life, and devoted himself exclusively to the cultivation of the muses. When a very young man he exercised the functions of triumvir, decemvir², centumvir³, and judicial arbiter, but never attempted to rise to any of the higher offices of state, which would have entitled him to the rank and privileges of a senator.

He was married three times. His first wife, whom he wedded while still almost a boy, he describes as unworthy of his affection; his second was of blameless character, but from her also he was soon divorced. One of these two ladies, we know not which, belonged to the Etrurian tribe, whose chief town was Falerii⁴

¹ 'Nec peto, quas petii quondam studiosus Athenas,
Oppida non Asiae, non loca visa prius.' Trist. 1. 2, 77.

Again in E. ex P. 2. 10, addressed to Macer, at line 21—

'Te duce, magnificas Asiae perspeximus urbes :
Trinacris est oculis, te duce, nota meis.
Vidimus Aetnaea caelum splendescere flamma ;
Suppositus monti quam vomit ore Gigas:
Hennaeosque lacus et olentia stagna Palici,
Quaque suis Cyanen miscet Anapus aquis.
Nec procul hinc Nymphen, quae, dum fugit Elidis amnem,
Tecta sub aequorea nunc quoque currit aqua.
Hic mihi labentis pars anni magna peracta est.
Eheu, quam dispar est locus ille Getis!'

See also Fast. 6. 423.

² 'Inter bis quinos usus honore viros.' Fast. 4. 384.

³ 'Nec male commissa est nobis fortuna reorum,
Lisque decem decies inspicienda viris.
Res quoque privatas statui sine crimine iudex :
Deque mea fassa est pars quoque victa fide.' Trist. 2. 93.

⁴ 'Cum mihi pomiferis coniux foret orta Faliscis,
Moenia contigimus victa, Camille, tibi.' Amor. 3. 13, 1.

(Santa Maria di Faleri). His third wife was of the noble Fabian family¹. To her he was deeply attached, and she remained fond and true to the last, supporting him by her faithful affection during the misfortunes which darkened the close of his life. His daughter, Perilla, was married twice, and was the mother of two children, one by each husband. His father died at the advanced age of ninety, and the poet was soon after called upon to pay the last rites to his mother likewise.

For a long period fortune had smiled steadily upon Ovid. He was now upwards of fifty years old; the greater part of this time he had spent at Rome, in ease, tranquillity, and happiness. His time was completely at his own disposal, and he could devote what portion of it he pleased to his favourite pursuits: his works were universally popular; he was the companion and friend of all the great political and literary characters of that brilliant epoch; he enjoyed the favour and patronage of the emperor himself. But he was not destined to end his days in peace. Towards the end of A.D. 8 an order was suddenly conveyed to him from Augustus, commanding that he should instantly quit the metropolis, and fix his

¹ In E. ex P. 1. 2, 138, addressed to Fabius Maximus, he says,

'Ille ego, de vestra cui data nupta domo,'

from E. ex P. 2. 11, 13, we learn that the Rufus to whom it is addressed was her maternal uncle—

*'Sponte quidem, per seque mea est laudabilis uxor;
Admonitu melior fit tamen illa tuo.*

*Namque quod Hermiones Castor fuit, Hector Iuli,
Hoc ego te lætor coniugis esse meae;'*

and from E. ex P. 2. 10, 10, that she was somehow connected with Macer, to whom he writes,

'Vel mea quod coniux non aliena tibi.'

She was a widow at the time of her union with Ovid, and her daughter by her first husband married Suillius, the intimate friend of Germanicus Caesar. In a letter to this Suillius, E. ex P. 4. 8, 9, we find the expressions,

*'Ius aliquod faciunt affinia vincula nobis,
Quae semper maneant illabefacta precor.
Nam tibi quae coniux, eadem mihi filia paene est:
Et quae te generum, me vocat illa virum.'*

residence at Tomi, a colony planted among the Getae, in the midst of barbarous and hostile tribes, on the bleak shores of the Euxine, near the mouth of the Danube. To hear was to obey. Paralysed by grief, he tore himself from the arms of his afflicted wife, and set forth in the dead of the winter for the place of his destination, which he reached the following spring.

The cause of this banishment is a problem which has excited the curiosity and exercised the ingenuity of learned men ever since the revival of letters, but it is one which our present sources of knowledge do not enable us to solve. The ostensible reason was the immoral tendency of the *Ars Amatoria*: to this Ovid frequently alludes, and the second book of the *Tristia*, which is addressed to Augustus, contains an elaborate apology for that poem¹. But, even if we set aside the fact that it was published nine years before the period of which we now speak, we are expressly told that there was another and more deadly offence which had roused the wrath of the prince. The language employed in reference to this matter is ever dark and mysterious; but the poet distinctly states that he had seen something which ought never to have met his eye, and constantly urges the plea that his transgression ought to be looked upon as a blunder, or an inadvertence, rather than a crime. His expressions, however, are not only always ambiguous, but not unfrequently inconsistent with each other; at one time he seems inclined to throw the whole blame upon his unlucky poem; at another he insinuates, with little concealment, that this was used merely as a pretext. It would be vain to enumerate the various hypotheses which have been proposed, the greater number of which are palpably absurd. The most probable is that which supposes that he had become accidentally acquainted with some of the intrigues of Julia, the profligate

¹ The works of Ovid were at this time cast forth from the three great public libraries of Rome; that in the temple of Apollo Palatinus, that in the Atrium Libertatis, and that in the Porticus Octaviae.—See *Trist.* 3. 1, 59, et seqq.

granddaughter of the emperor, whose well-known sensibility in all matters affecting the honour of his family rendered him unable to tolerate the presence of a man who had been an eye-witness to the infamy of one of its members. The following are the most important passages which bear upon this topic:

Trist. 2. 541, addressed to Augustus,

‘Carminaque edideram, cum te delicta notantem
Praeterii toties iure quietus eques.
Ergo, quae iuveni mihi non nocitura putavi
Scripta parum prudens, nunc nocuere seni.
Sera redundavit veteris vindicta libelli,
Distat et a meriti tempore poena sui.’

E. ex P. 2. 15, addressed to Macer,

‘Naso parum prudens, artem dum tradit amandi,
Doctrinae pretium triste magister habet.’

E. ex P. 4. 13, 41, addressed to Carus,

‘Carmina nil prosunt; nocuerunt carmina quondam:
Primaque tam miserae causa fuere fugae.’

See also Trist. 2. 211, 239, 345, in all of which the *Ars Amatoria* is represented as the source of his misfortune. But in the following from E. ex P. 3. 3, 37, another and more serious offence is indicated. The poet is addressing Amor, in a vision,

‘Nec satis id fuerat, stultus quoque carmina feci,
Artibus ut posses non rudis esse meis.
Pro quibus exilium misero mihi reddita merces,
Id quoque in extremis et sine pace locis.’

To which Amor replies—

‘Per mea tela faces, et per mea tela sagittas,
Per matrem iuro, Caesareumque caput:
Nil, nisi concessum, nos te didicisse magistro;
Artibus et nullum crimen inesse tuis.
Vtque hoc, sic utinam defendere cetera posses!
Scis aliud quod te laeserit esse magis.’

Quidquid id est (neque enim debet dolor ille referri)
 Non potes a culpa dicere abesse tua.
 Tu licet erroris sub imagine crimen ombres;
 Non gravior merito vindicis ira fuit.'

Again in E. ex P. 2. 9, 73, addressed to the Thracian prince, Cotys,

'Neve roges quid sit; stultam conscripsimus Artem;
 Innocuas nobis haec vetat esse manus.
 Ecquid praeterea peccarim, quaerere noli,
 Vt lateat sola culpa sub Arte mea.
 Quidquid id est, habui moderatam vindicis iram:
 Qui, nisi natalem, nil mihi dempsit, humum,'

and in Trist. 2. 207

'Perdiderint cum me duo crimina, carmen et error,
 Alterius facti culpa silenda mihi:
 Nam non sum tanti ut renovem tua vulnera, Caesar,
 Quem nimio plus est indoluisse semel.
 Altera pars superest; qua turpi crimine tactus
 Arguor obscaeni doctor adulterii,'

upon which he proceeds to argue that the nature and tendency of his poem were perfectly harmless. The quotations below declare the crime to have consisted in witnessing some hidden deed;—thus Trist. 2. 103

'Cur aliquid vidi? cur noxia lumina feci?
 Cur imprudenti cognita culpa mihi?
 Inscius Actaeon vidit sine veste Dianam:
 Praeda fuit canibus non minus ille suis,'

and Trist 3. 5, 49

'Inscia quod crimen viderunt lumina, plector:
 Peccatumque oculos est habuisse meum.
 Non equidem totam possum defendere culpam:
 Sed partem nostri criminis error habet.'

Compare also Trist. 3. 1, 49; 6, 25, to the same effect. Finally, in E. ex P. 1. 6, 21, addressed to Graecinus, he speaks of his offence as a secret which it would be dangerous to disclose.

'Nec leve, nec tutum, peccati quae sit origo,
Scribere: tractari vulnera nostra timent.
Qualicumque modo mihi sint ea facta rogare
Desine: non agites, si qua coire velis.
Quidquid id est, ut non facinus, sic culpa, vocandum,
Omnis an in magnos culpa Deos, scelus est?'

and yet, notwithstanding all this affectation of mystery, he tells us in *Trist.* 4. 10, 99 .

'Causa meae cunctis nimium quoque nota ruinae
Indicio non est testificanda meo.'

Ninety-six poems in Elegiac verse serve as a sad chronicle of the sufferings he endured during his journey, and while in exile. They exhibit a melancholy picture of the mental prostration of the gay, witty, voluptuous Roman, suddenly snatched from the midst of the most polished society of the age, from the exciting pleasures of the capital of the world, from the charms of a delicious climate, and abandoned to his own resources among a horde of rude soldier peasants, in a remote half-civilized frontier garrison, beneath a Scythian sky. Notwithstanding the exertions of many and powerful friends; notwithstanding the expostulations, entreaties, prayers, and servile abasement of the unfortunate victim, Augustus and his successor Tiberius remained alike inexorable, and Ovid died of a broken heart in the sixtieth year of his age, and in the tenth of his banishment.

II.

P. OVIDII NASONIS VITA

EX CODICE VETVSTO.

P. Ovidius Naso a. d. XII. Kal. April. Sulmone in Pelignis natus est ; quo anno bello Mutinensi P. Hirtius et C. Pansa Coss. diem obiere. Honoribus Romae functus: fuit enim arbiter et triumvir, et iudicium inter centum viros dixit. Sub Plotio Grippio literis eruditus: deinde apud Marcellum Fuscum Rhetorem, cuius auditor fuit, optime declamavit. Admirator plurimum Porcii Latronis fuit, quem adeo studiose audivit, ut multas eius sententias in versus suos transtulerit. Bonus declamator et ingeniosus habitus est, et carmine et prosa licenter scripsit, ingenii sui adeo amator, ut ex iis quae dixit, etiam precantibus amicis, nihil mutaverit. In carminibus vitia sua non ignoravit, sed amavit. Militavit sub M. Varrone. Iulio Graecino Grammatico familiaris. Tandem cum venisset in suspicionem Augusti, creditus sub nomine Corinnae amasse Iuliam, in exsilium missus est; exsulavit Tomis, ibique decessit annum agens LX. novissimum.

III.

WORKS OF OVID.

The following list contains all the works usually attributed to Ovid now extant, arranged in the order in which they were composed, in so far as this can be ascertained. Doubts have been entertained with regard to the three last of the series, numbered IX, X, XI, but they are generally received as authentic:—

I. Heroides. A collection of twenty-one letters in Elegiac verse, feigned to have been written by ladies or chiefs in the Heroic age to the absent objects of their love. Doubts have been entertained by some critics, but without good reason, of the genuineness of the last six of these; others confine their suspicions to the seventeenth, nineteenth, and twenty-first; while a third party object to the fifteenth alone. The pieces rejected are attributed to Aulus Sabinus, a contemporary poet, the author of several epistles in answer to those composed by Ovid, three of which have been preserved, and are frequently appended to complete editions of the works of the latter. We find an allusion to both in *Amor.* 2. 18, 19

‘Quod licet, aut Artes teneri profitemur Amoris,
 (Hei mihi! praeceptis urgeor ipse meis,)
 Aut, quod Penelopes verbis reddatur Vlyxi,
 Scribimus; aut lacrimas, Phylli relictas, tuas;
 Quod Paris, et Macareus, et quod male gratus Iäson,
 Hippolytique parens, Hippolytusque legant:
 Quodque tenens strictum Dido miserabilis ensem
 Dicat, et Aeoliae Lesbis amica lyrae.
 Quam celer e toto rediit meus orbe Sabinus,
 Scriptaque diversis rettulit ille locis!
 Candida Penelope signum cognovit Vlixis:
 Legit ab Hippolyto scripta noverca suo.

Iam pius Aeneas miserae rescipsit Elissae:
 Quodque legat Phyllis, si modo vivit, habet.
 Tristis ad Hypsipylum ab Iäsonē litera venit:
 Det votam Phoebo Lesbis amata lyram.'

II. Amores, v. Libri Amorum. Forty nine elegies, chiefly upon amatory subjects, originally divided by the poet into five books, but subsequently reduced by himself to three, as he informs us in the Prologue to Book 1

'Qui modo Nasonis fueramus quinque libelli
 Tres sumus: hoc illi praetulit Auctor opus,'

unless we suppose that, instead of a corrected edition, the poet here refers to some separate collection of juvenile poems, published at an earlier period, of which, however, we find no trace.

III. Ars Amatoria. A didactic poem in Elegiac verse, divided into three books, embodying precepts for the selection of a mistress, for winning and for retaining her affections. It was completed after the publication of the second edition of the Amores, since it contains a specific reference to that work,

'Deve tribus libris, titulus quos signat Amorum,
 Elige, quod docili molliter ore legas,' A. A. 3. 343,

while, on the other hand, it appears that when he wrote the eighteenth elegy of the second Book of the Amores, quoted above, he was occupied with the Ars Amatoria,—the Epistolae Heroidum having already been given to the world. The date of the Ars Amatoria itself is accurately fixed by two historical allusions.

In 1. 171, the great Naumachia exhibited by Augustus, 2 B.C., is mentioned as a recent event—

'Quid modo, cum belli navalis imagine Caesar
 Persidas induxit Cecropidasque rates?
 Nempe ab utroque mari iuvenes, ab utroque puellae
 Venere; atque ingens orbis in Urbe fuit.'

Again, in 1. 177, the expedition of Caius Caesar into the East is spoken of as in preparation—

'Ecce parat Caesar domito quod defuit orbi
Addere. Nunc, Oriens ultime, noster eris

Auspiciis annisque patris puer arma movebis,
Et vinces annis auspiciisque patris.'

But Caius was actually in Asia in 1 B.C., therefore the middle or end of 2 B.C. may be assigned as the date of this poem.

IV. Remedia Amoris. A didactic poem in Elegiac verse, pointing out to the unhappy lover the means by which his sorrows may be best assuaged. It was written 1 B.C. or A.D. 1, for in v. 155 he speaks of the campaigns of Caius Caesar as actually in progress,

'Ecce fugax Parthus, magni nova causa triumphī,
Iam videt in campis Caesaris arma suis.'

In the exordium he refers to the *Ars Amatoria* as a work already known.

V. Metamorphoseon Libri XV. An extensive collection, in fifteen books, of the most remarkable fables of ancient mythology, which involved a transformation of shape, extending in a continuous series from Chaos down to the death of Julius Caesar. The metre employed is the Dactylic Hexameter. This work had not received its last polish when its author was driven into exile. In the bitterness of his heart he committed this and several other compositions to the flames, but copies had fortunately been already circulated among his friends, and their destruction was thus prevented. We have the authority of the poet himself for this statement, for in *Trist.* 1. 7, 11, we find him addressing a friend, who had preserved a likeness of him in a ring, in the following terms:

'Grata tua est pietas: sed carmina maior imago
Sunt mea; quae mando qualiacumque legas:
Carmina mutatas hominum dicentia formas,
Infelix domini quod fuga rupit opus.
Haec ego discedens, sicut bene multa meorum
Ipse mea posui maestus in igne manu.

Vtque cremasse suum fertur sub stipite natum
 Thestias, et melior matre fuisse soror;
 Sic ego non meritos mecum peritura libellos
 Imposui rapidis viscera nostra rogis;
 Vel quod eram Musas, ut crimina nostra, perosus,
 Vel quod adhuc crescens et rude carmen erat.
 Quae quoniam non sunt penitus sublata, sed exstant,
 Pluribus exemplis scripta fuisse reor.
 Nunc precor ut vivant, et non ignava legentum
 Otia delectent, admoneantque mei.
 Nec tamen illa legi poterunt patienter ab ullo,
 Nesciet his summam si quis abesse manum.
 Ablatum mediis opus est incudibus illud:
 Defuit et scriptis ultima lima meis.
 Et veniam pro laude peto: laudatus abunde,
 Non fastiditus si tibi, Lector, ero.'

Again in *Trist.* 1. 1, 117

'Sunt quoque mutatae ter quinque volumina formae,
 Nuper ab exsequiis carmina rapta meis.'

See also *Trist.* 2. 63, 555; 3. 14, 19.

VI. *Fastorum Libri VI.* An exposition in Elegiac verse of the numerous festivals in the Roman Calendar, containing a detailed description of the various ceremonies, together with historical and antiquarian investigations regarding their origin. The holy-days are enumerated, in succession, from the beginning of the year, a book being devoted to each month. Of these, six are extant, commencing with January and ending with June. This was one of the compositions which was unfinished at the time of Ovid's banishment; he intended to have carried it on through the whole year, although there is no reason to believe that he ever completed his design. Opposite conclusions, however, upon this point have been deduced from *Trist.* 2. 549

'Sex ego *Fastorum* scripsi totidemque libellos,
 Cumque suo finem mense volumen habet:
 Idque tuo nuper scriptum sub nomine, Caesar,
 Et tibi sacratum sors mea rupit opus.'

His original plan is clearly indicated, *Fast.* 3. 57

‘*Vester honos veniet, cum Larentalia dicam
Acceptus Geniis illa December habet.*’

VII. VIII. Tristium Libri V, Epistolarum ex Ponto Libri IV. The former a collection of fifty elegies, in five books; the latter of forty-six elegies, in four books. The whole of these were produced at Tomi, with the exception of those forming the first book of the *Tristia*, which appear to have been written on the journey thither. They are entirely occupied with the lamentations of the poet over his sad destiny, a description of the sufferings he endured, and supplications for a remission of his sentence. The *Epistolae ex Ponto* are addressed to different individuals, for the most part persons residing at Rome, and connected with the court, who are implored to use their good offices with the emperor and the different members of the royal family.

We can, from internal evidence, ascertain with tolerable precision the period at which the different books of the series were composed, although the pieces are not in every case arranged in chronological order, as indeed we are told in *Epist. ex Pont.* 3. 9, 51

‘*Nec liber ut fieret, sed uti sua cuique daretur
Litera, propositum curaue nostra fuit.
Postmodo collectas utcumque sine ordine iunxi,
Hoc opus electum ne mihi forte putes.*’

IX. Ibis. Six hundred and forty-six lines in *Elegiac* verse, consisting of a series of maledictions poured forth against an enemy whose name is concealed, written immediately after the banishment of the poet, as we learn from the commencement,

‘*Tempus ad hoc, lustris iam bis mihi quinque peractis,
Omne fuit Musae carmen inerme meae.*’

It is an imitation of a lost poem by Callimachus, directed against Apollonius of Rhodes, and bearing the same title. The origin of the appellation is unknown.

X. Halieuticon Liber. A mutilated fragment, in Hexameter verse, of a Natural History of Fishes. One hundred and thirty-two lines only have been preserved.

XI. Medicamina Faciei. Another fragment, in Elegiac verse, of a didactic poem on the composition and use of cosmetics. Of this one hundred lines remain.

Two other pieces are frequently found in MSS. of Ovid, but the best critics are of opinion that both must be attributed to some other author or authors. The first of these, 'Consolatio ad Liviam Augustam,' is a sort of dirge on the Death of Drusus, who perished in Germany, 9 B. C. It is in Elegiac verse, and extends to four hundred and seventy-four lines. The other, also in Elegiac verse, and containing one hundred and eighty-two lines, is entitled 'Nux,' and is a lamentation poured forth by a walnut-tree on account of the indignities offered to it by travellers and passers by, followed up by a declamation against the avarice and profligacy of the age in general.

Ovid in early life cultivated dramatic literature, and, it would seem, with marked success, for his tragedy 'Medea' is highly extolled by Quintilian. To his exertions in this department he occasionally alludes, not without some degree of pride, thus Amor. 2. 18, 12

'Sceptra tamen sumpsi: curaque Tragoedia nostra
Crevit; et huic operi quamlibet aptus eram.
Risit Amor, pallamque meam, pictosque cothurnos,
Sceptraque privata tam bene sumpta manu.
Hinc quoque me dominae numen deduxit iniquae:
Deque cothurnato vate triumphat Amor.'

And again Trist. 2. 553

'Et dedimus tragicis scriptum regale cothurnis,
Quaeque gravis debet verba cothurnus habet.'

IV.

MANUSCRIPTS AND EDITIONS OF OVID.

A VAST number of MSS. of Ovid, some comprehending the complete collection of his works, others confined to particular portions, are scattered over the public and private libraries of Europe. No one, however, has accomplished the herculean task of examining, comparing, and classifying the whole of these, in such a manner as to determine the age, accuracy, and authority of each.

The scholar who first established the text of Ovid upon a satisfactory basis was N. Heinsius, who published two editions at Amsterdam, printed by the Elzevirs in 1625 and 1658-61, in preparing which he made use of the readings of upwards of one hundred and fifty MSS. It must be observed, however, that Heinsius is extremely vague and indistinct in describing his codices. Few of them were closely and accurately collated; the greater number appear to have been carelessly turned over, and many to have been merely referred to from time to time. He seems, moreover, to have been guided by no fixed principles in selecting the readings, yielding sometimes to the weight of numbers, sometimes adhering to a few which he considered most trustworthy, not unfrequently following the dictates of caprice, and too often introducing his own conjectural emendations. The editions of Heinsius were followed by that of Burmann, in four volumes, quarto, printed at Amsterdam in 1727, which contains the most important notes of preceding commentators, the whole of the remarks of Heinsius with his last editions, and the collation of some fresh MSS. This, although far from being perfect, is still considered the standard: it can hardly be said to have been superseded by the edition of Jahn, commenced in 1828, and of which only

a portion has appeared, containing the *Heroides*, *Ars Amatoria*, *Amores*, *Remedia Amoris*, *Med. Fac.*, and the *Metamorphoses*. The handsome and valuable Oxford edition of 1826, giving Burmann's text, inedited notes by Bentley, as well as select notes of the different commentators, is out of print.

*The best Editions of the Works of Ovid (published separately)
for the use of the Student are the following:*

HEROIDES.

1. VITUS LOERS: Cologne, 1829.
2. A very useful collection of notes on the Epistles of Ovid, by Ruhnken, published under the title 'Dav. Ruhnkenii dictata ad Ovidii Heroidas et Albinovani elegiam.' Leipsic, 1831.

FASTI.

1. G. E. GIERIG: Leipsic, 1812.
2. Index rerum et verborum in Ovidii Fastis occurrentium ad editionem Gierigii accommodatus. Published anonymously. Leipsic, 1814. It contains much useful information.
3. I. P. KREBS: Wiesbaden, 1826. Chiefly valuable as a critical edition.
4. MERKEL: Berlin 1841.
5. F. A. PALEY, WHITTAKER & Co., 1854.

ARS AMATORIA.

WERNSDORF: ed. sec. Helmstadt, 1804.

METAMORPHOSES.

1. G. E. GIERIG: ed. tert. curante JAHN: Leipsic, 1821-23.
2. LOERS: Leipsic, 1843.

TRISTIA.

1. F. T. PLATZ: Hanover, 1825.
2. MERKELIUS: Berlin, 1828, and 1841. Chiefly valuable as a critical edition.

3. LOERS: 1839.

There is no good edition of the EPISTOLÆ EX PONTO, published separately. The complete works of Ovid, in five volumes, 8vo., were printed at Oxford in 1826, 'cum notis variorum.' The text of Burmann has been followed.

ABBREVIATIONS IN VARIOUS READINGS.

B denotes the reading in the edition of Burmann, 1727.

L..... Loers, 1829.

K..... Krebs, 1826.

M..... Merkelius, 1828.

H stands for Heinsius.

The statements with regard to the number of MSS. in favour of particular readings, are taken in general from the edition of Burmann, who, in most cases, follows Heinsius.

The text followed is that of Burmann, except where the contrary is specified.

It is to be understood that all the various readings are derived from MSS., except those which are distinctly stated to be conjectural emendations.

EX OVIDIO
SELECTA QUAEDAM.

Ille poetarum ingeniosissimus.

Senec. N. Q. III. c. 27.

While yet a shepherd in the hills¹, he wedded Oenone, daughter of the river Cebren. This nymph, having learned the art of prophecy from Rhea², warned Alexander not to sail in quest of Helen; but finding that her remonstrances were unheeded, she then enjoined him, should he be wounded, to come to her for aid, since she alone had power to heal him. After this Paris bore away Helen from Sparta, and being pierced, during the war against Troy, by an arrow shot by Philoctetes from the bow of Hercules, he returned again to Ida to seek Oenone's aid. But she, cherishing resentment, refused to exert her skill. Alexander was borne back to Troy and there expired. Oenone having repented, brought drugs to heal his wound, and finding him a corpse, hanged herself for grief.

It will be seen that Ovid adheres, for the most part, closely to the above tale, departing from it in one or two points only.

PERLEGIS? an coniux prohibet nova? perlege; non est
Ista Mycenaea litera facta manu.

Pegasis Oenone, Phrygiis celeberrima silvis,
Laesa queror de te, si sinis ipse, meo.

Quis Deus opposuit nostris sua numina votis? 5

Ne tua permaneam, quod mihi crimen obest?
Leniter, ex merito quidquid patiare, ferendum est:
Quae venit indigne poena, dolenda venit.

Nondum tantus eras, cum te contenta marito,
Edita de magno flumine Nympha fui. 10

Qui nunc Priamides, adsit reverentia vero,
Servus eras; servo nubere Nympha tuli.
Saepe greges inter requievimus arbore tecti;
Mistaque cum foliis praebuilt herba torum.

Saepe super stramen fenoque iacentibus alto 15
Defensa est humili cana pruina casa.

¹ So Ovid. The period of his marriage with Oenone is not specified by Apollodorus.

² Ovid says nothing of her prophetic powers; but in this Epistle he tells that Apollo instructed her in the healing art.

Quis tibi monstrabat saltus venatibus aptos,
 Et tegetet catulos qua fera rupe suos?
 Retia saepe comes maculis distincta tetendi;
 Saepe citos egi per iuga summa canes. 20
 Incisae servant a te mea nomina fagi:
 Et legor Oenone, falce notata, tua.
 Et quantum trunci, tantum mea nomina crescunt:
 Crescite, et in titulos surgite rite meos.
 Populus est, memini, fluviali consita ripa, 25
 Est in qua nostri litera scripta memor.
 Popule, vive precor quae consita margine ripae
 Hoc in rugoso cortice carmen habes:
Cum Paris Oenone poterit spirare relicta,
Ad fontem Xanithi versa recurret aqua. 30
 Xanthe, retro propera, versaeque recurrite lymphae:
 Sustinet Oenonen deseruisse Paris.
 Illa dies fatum miserae mihi dixit: ab illa
 Pessima mutati coepit amoris hiems;
 Qua Venus et Iuno, sumptisque decentior armis 35
 Venit in arbitrium nuda Minerva tuum.
 Attoniti micuere sinus, gelidusque cucurrit,
 Vt mihi narrasti, dura per ossa tremor.
 Consului, neque enim modice terrebar, anusque,
 Longaevosque senes: constitit esse nefas. 40
 Caesa abies, sectaeque trabes, et, classe parata,
 Caerula ceratas accipit unda rates.
 Flesti discedens: hoc saltem parce negare.
 Praeterito magis est iste pudendus amor.
 Et flesti, et nostros vidisti flentis ocellos: 45
 Miscuimus lacrimas maestus uterque suas.
 Non sic appositis vincitur vitibus ulmus,
 Vt tua sunt collo brachia nexa meo.

Ah! quoties, vento cum te quererere teneri,
Riserunt comites! ille secundus erat. 50
Oscula dimissae quoties repetita dedisti!
Quam vix sustinuit dicere lingua, Vale!
Aura levis rigido pendentia lintea malo
Suscitat; et remis eruta canet aqua.
Prosequor infelix oculis abeuntia vela, 55
Qua licet; et lacrimis humet arena meis.
Vtque celer venias, virides Nereidas oro:
Scilicet ut venias in mea damna celer.
Votis ergo meis alii rediture redisti?
Hei mihi! pro dira pellice blanda fui! 60
Adspicit immensum moles nativa profundum;
Mons fuit: aequoreis illa resistit aquis.
Hinc ego vela tuae cognovi prima carinae:
Et mihi per fluctus impetus ire fuit.
Dum moror, in summa fulsit mihi purpura prora; 65
Pertimui: cultus non erat ille tuus.
Fit propior, terrasque cita ratis attingit aura:
Femineas vidi corde tremente genas.
Non satis id fuerat: quid enim furiosa morabar?
Haerebat gremio turpis amica tuo. 70
Tunc vero rupique sinus, et pectora planxi,
Et secui madidas ungue rigente genas:
Implevique sacram querulis ululatibus Iden.
Illuc has lacrimas in mea saxa tuli.
Sic Helene doleat, desertaque coniuge ploret; 75
Quaeque prior nobis intulit, ipsa ferat.
Nunc tibi conveniunt, quae te per aperta sequantur
Aequora, legitimos destituantque toros.
At cum pauper eras, armentaue pastor agebas,
Nulla, nisi Oenone, pauperis uxor erat. 80

Non ego miror opes, nec me tua regia tangit,
Nec, de tot Priami dicar ut una nurus.
Non tamen ut Priamus Nymphae socer esse recuset;
Aut Hecubae fuerim dissimulanda nurus.
Dignaque sum, et cupio fieri matrona potentis, 85
Sunt mihi, quas possint sceptrā decere, manus.
Nec, me, faginea quod tecum fronde iacebam,
Despice: purpureo sum magis apta toro.
Denique, tutus amor meus est tibi; nulla parantur
Bella, nec ultrices advehit unda rates. 90
Tyndaris infestis fugitiva reposcitur armis:
Hac venit in thalamos dote superba tuos.
Quae si sit Danaïs reddenda, vel Hectora fratrem,
Vel cum Deiphobo Polydamanta roga.
Quid gravis Antenor, Priamus quid censeat ipse, 95
Consule; quis aetas longa magistra fuit.
Turpe rudimentum, patriae praeponere raptam;
Causa pudenda tua est: iusta vir arma movet.
Nec tibi, si sapias, fidam promitte Lacaenam,
Quae sit in amplexus tam cito versa tuos. 100
Vt minor Atrides temerati foedera lecti
Clamat, et externo laesus amore dolet;
Tu quoque clamabis. Nulla reparabilis arte
Laesa pudicitia est: deperit illa semel.
Ardet amore tui: sic et Menelaon amavit. 105
Nunc iacet in viduo credulus ille toro.
Felix Andromache, certo bene nupta marito!
Vxor ad exemplum fratris habenda fui.
Tu levior foliis, tunc cum, sine pondere succi,
Mobilibus ventis arida facta volant. 110
Et minus est in te quam summa pondus arista,
Quae levis assiduis solibus usta riget.

Hoc tua, nam recolo, quondam germana canebat,
Sic mihi diffusis vaticinata comis:
Quid facis, Oenone? quid arenae semina mandas? 115
Non profecturis littora bobus aras.
Graia iuvenca venit, quae te, patriamque, domumque
Perdat: iö prohibe; Graia iuvenca venit.
Dum licet, obscaenam ponto, Di, mergite puppim.
Heu! quantum Phrygii' sanguinis illa vehit. 120
Dixerat; in cursu famulae rapuere furem.
At mihi flaventes diriguere comae.
Ah! nimium vates miserae mihi vera fuisti!
Possidet en! saltus illa iuvenca meos.
Sit facie quamvis insignis, adultera certe est. 125
Deseruit socios, hospite capta, Deos.
Illam de patria Theseus, nisi nomine fallor,
Nescio quis Theseus, abstulit ante sua.
A iuvene et cupido credatur reddita virgo.
Vnde hoc compererim tam bene, quaeris? amo! 130
Vim licet appelles, et culpam nomine veles;
Quae toties rapta est, praebuit ipsa rapi.
At manet Oenone fallenti casta marito:
Et poteras falli legibus ipse tuis.
Me Satyri celeres, silvis ego tecta latebam, 135
Quaesierunt rapido, turba proterva, pede:
Cornigerumque caput pinu praecinctus acuta
Faunus in immensis qua tumet Ida iugis.
Me fide conspicuus Troiae munitor amavit,
Admisitque meas ad sua dona manus. 140
Quaecunque herba potens ad opem, radixque medendi
Vtilis in toto nascitur orbe, mea est.
Me miseram, quod amor non est medicabilis herbis!
Deficior prudens artis ab arte mea.

Ipse repertor opis vaccas pavisse Pheraeas 145
 Fertur, et a nostro saucius igne fuit.
 Quod neque graminibus tellus fecunda creandis,
 Nec Deus, auxilium tū mihi ferre potes.
 Et potes, et merui; dignae miserere puellae;
 Non ego cum Danais arma cruenta fero: 150
 Sed tua sum, tecumque fui puerilibus annis:
 Et tua, quod superest temporis, esse precor,

2.

LAODAMIA PROTESILAO.

EP. XIII.

THIS Epistle is supposed to be addressed by Laodamia, daughter of Acastus, to her husband Protesilaus, who, having determined to take part in the expedition against Troy, had repaired to Aulis in Boeotia, which is named by Homer as having been the gathering-place of the Grecian fleet. Later poets told that the ships were long detained in that harbour by an adverse wind, raised by Artemis in vengeance for the death of a consecrated stag slain by Agamemnon, and that they were unable to set forth till the wrath of the goddess was at length appeased by the sacrifice of Iphigenia, daughter of the guilty chief.

Protesilaus, son of Iphiclus, son of Phylacus, is mentioned by Homer, *Il.* 2. 695, as the chief who led against Troy, in forty dark ships, the men of Phylace, Pyrasus, Antron and Pteleus—Thessalian towns lying round the Pagasæan Gulf. As he was leaping from his bark, far the foremost of all the Achæans, he was slain by a Dardanian warrior, leaving behind him in Phylace a sorrowing spouse. He is named cursorily in some other passages of the *Iliad*. The legend, as embellished by subsequent poets, is briefly narrated in the compilation which bears the name of the 'Fables of Hyginus,' *Fab.* 103. In that account the slayer of Protesilaus, who, by Homer, is simply called *Δάρδανος ἀνὴρ*, is said to have been Hector; and so the story is told by Ovid, when describing the arrival of the Grecian host before Troy,

'Hostis adest, prohibent aditu, litusque tuentur
 Troes, et Hectorea primus fataliter hasta,
 Protesilae, cadis.' *Met.* 12. 66.

Different authors gave the glory to different champions, enumerated by

the Scholiast on Homer, among whom we find Aeneas. The assertion that the name borne by Protesilaus before his death was Iolaus, meets with little countenance from ancient writers.

Ausonius, indeed, derives the appellation from *πρῶτος ἀλίσθαι*, but takes it for granted that he bore it from his birth,

‘Protesilae, tibi nomen sic fata dederunt,
Victima quod Troiae prima futurus eras.’ Epig. 20.

So too in his Epitaphia Heroum, 12. Propertius alludes to that part of the tale, according to which Protesilaus is said to have been permitted to return to life for a brief space, that he might again behold his widowed bride,

‘Illic Phylacides iucundae coniugis heros
Non potuit caecis immemor esse locis:
Sed cupidus falsis attingere gaudia palmis,
Thessalis antiquam venerat umbra domum.’ I. 19. 7.

And Lucian, who introduces the hero in two of his Dialogues of the Dead, represents Pluto as granting him leave of absence for a whole day, which serves to explain Statius Silv. 2. 7, 121

‘Vnum, quaeso, diem deos silentum
Exores; solet hoc patere limen
Ad nuptas redeuntibus maritis.’

In the poem of Catullus, addressed to Manlius, much of which seems to be imitated from some writer of the Alexandrian School, there is a beautiful digression on the bereavement of Laodamia: it is there said that the gods in wrath deprived her of her lord, because the nuptials had been celebrated with impious haste, before the fitting sacrifices had been duly offered,

‘Quam ieiuna pium desideret ara cruorem
Docta est amisso Laodamia viro.’

Finally, we remark that Virgil associates Laodamia, in the realms of Pluto, with the unhappy dames whose death was caused by love.

MITTIT, et optat amans, quo mittitur, ire, salutem
Aemonis Aemonio Laodamia viro.

Aulide te fama est vento retinente morari:

Ah! me cum fugeres, hic ubi ventus erat?

Tum freta debuerant vestris obsistere remis,

Illud erat saevis utile tempus aquis.

Oscula plura viro, mandataque plura, dedissem.

Et sunt, quae volui dicere, plura, tibi.

Raptus es hinc praeceps: et, qui tua vela vocaret,

Quem cuperent nautae, non ego, ventus erat. 10

Ventus erat nautis aptus, non aptus amanti.

Solvor ab amplexu, Protesilaë, tuo;

Linguaque mandantis verba imperfecta reliquit,

Vix illud potuit dicere triste Vale.

Incubuit Boreas, arreptaque vela tetendit; 15

Iamque meus longe Protesilaus erat.

Dum potui spectare virum, spectare iuvabat;

Sumque tuos oculos usque secuta meis.

Vt te non poteram, poteram tua vela videre:

Vela diu vultus detinuere meos. 20

At postquam nec te, nec vela fugacia vidi;

Et quod spectarem, nil, nisi pontus, erat;

Lux quoque tecum abiit; tenebris exsanguis obortis

Succiduo dicor procubuisse genu.

Vix socer Iphiclus, vix me grandaevus Acastus, 25

Vix mater gelida maesta refecit aqua.

Officium fecere pium, sed inutile nobis.

Indignor miserae non licuisse mori.

Vt rediit animus, pariter rediere dolores;

Pectora legitimus casta momordit amor. 30

Nec mihi pectendos cura est praebere capillos:

Nec libet aurata corpora veste tegi.

Vt quas pampinea tetigisse Bicorniger hasta

Creditur; huc illuc, quo furor egit, eo.

Conveniunt matres Phylaceides, et mihi clamant, 35

Indue regales, Laodamia, sinus.

Scilicet ipsa geram saturatas murice vestes:

Bella sub Iliacis moenibus ille geret?

Ipsa comas pectar : galea caput ille premetur ?
Ipsa novas vestes : dura vir arma feret ? 40
Qua possum, squalore tuos imitata labores
Dicar : et haec belli tempora tristis agam.
Dyspari Priamide, damno formose tuorum,
Tam sis hostis iners, quam malus hospes eras.
Aut te Taenariae faciem culpasse maritae, 45
Aut illi vellem displicuisse tuam.
Tu, qui pro rapta nimium, Menelaë, laboras,
Hei mihi ! quam multis flebilis ultor eris !
Di, precor, a nobis omen removete sinistrum :
Et sua det reduci vir meus arma Iovi. 50
Sed timeo : quotiesque subit miserabile bellum,
More nivis lacrimae sole madentis eunt.
Ilion et Tenedos, Simoisque et Xanthus et Ide,
Nomina sunt ipso paene timenda sono.
Nec rapere ausurus, nisi se defendere posset, 55
Hospes erat : vires noverat ille suas.
Venerat, ut fama est, multo spectabilis auro,
Quique suo Phrygias corpore ferret opes ;
Classe virisque potens, per quae fera bella geruntur :
Et sequitur regni pars quota quemque sui. 60
His ego te victam, consors Ledaea gemellis,
Suspikor : haec Danaïd posse nocere puto.
Hectora nescio quem timeo. Paris Hectora dixit
Ferrea sanguinea bella movere manu,
Hectora, quisquis is est, si sum tibi cara, caveto, 65
Signatum memori pectore nomen habe.
Hunc ubi vitaris, alios vitare memento :
Et multos illic Hectoras esse puta.
Et facito ut dicas, quoties pugnare parabis,
Parcere me iussit Laodamia sibi. 70

Si cadere Argolico fas est sub milite Troiam ;
Te quoque non ullum vulnus habente, cadat.
Pugnet, et adversos tendat Menelaus in hostes :
Vt rapiat Paridi, quam Paris ante sibi.
Irruat ; et causa quem vincit, vincat et armis. 75
Hostibus e mediis nupta petenda viro est.
Causa tua est dispar : tu tantum vivere pugna,
Inque pios dominae posse redire sinus.
Parcite, Dardanidae, de tot, precor, hostibus uni :
Ne meus ex illo corpore sanguis eat. 80
Non est quem deceat nudo concurrere ferro,
Saevaue in oppositos pectora ferre viros.
Fortius ille potest multo, quam pugnat, amare.
Bella gerant alii ; Protesilaus amet.
Nunc fateor ; volui revocare ; animusque ferebat. 85
Substitit auspicii lingua timore mali.
Cum foribus velles ad Troiam exire paternis,
Pes tuus offenso limine signa dedit.
Vt vidi, ingemui ; tacitoque in pectore dixi :
Signa reversuri sint, precor, ista viri. 90
Haec tibi nunc refero, ne sis animosus in armis ;
Fac meus in ventos hic timor omnis eat.
Sors quoque nescio quem fato designat iniquo,
Qui primus Danaum Troada tangat humum,
Infelix, quae prima virum lugebit ademptum ! 95
Di faciant, ne tu strenuus esse velis !
Inter mille rates tua sit millesima puppis,
Iamque fatigatas ultima verset aquas.
Hoc quoque praemoneo ; de nave novissimus exi,
Non est, quo properas, terram paterna tibi. 100
Cum venies, remoque move veloque carinam ;
Inque tuo celerem littore siste gradum.

Sive latet Phoebus, seu terris altior extat;
Tu mihi luce dolor, tu mihi nocte, venis:
Nocte tamen quam luce magis, nox grata puellis, 105
Quarum suppositus colla lacertus habet.
Aucupor in lecto mendaces caelibe somnos,
Dum careo veris, gaudia falsa iuvant.
Sed tua cur nobis pallens occurrit imago?
Cur venit a verbis multa querela tuis? 110
Excitior somno; simulacraque noctis adoro;
Nulla caret fumo Thessalis ara meo.
Tura damus, lacrimamque super; qua sparsa relucet,
Vt solet adfuso surgere flamma mero.
Quando ego, te reducem cupidis amplexa lacertis, 115
Languida laetitia solvar ab ipsa mea?
Quando erit, ut lecto mecum bene iunctus in uno
Militiae referas splendida facta tuae?
Quae mihi dum referes, quamvis audire iuvabit,
Multa tamen capies oscula, multa dabis. 120
Semper in his apte narrantia verba resistunt,
Promptior est dulci lingua referre mora.
Sed cum Troia subit, subeunt ventique fretumque;
Spes bona sollicito victa timore cadit.
Hoc quoque, quod venti prohibent exire carinas, 125
Me movet; invitis ire paratis aquis.
Quis velit in patriam vento prohibente reverti?
A patria pelago vela vetante datis.
Ipse suam non praebet iter Neptunus ad urbem.
Quo ruitis? vestras quisque redite domos. 130
Quo ruitis, Danai? ventos audite vetantes,
Non subiti casus, numinis ista mora est.
Quid petitur tanto, nisi turpis adultera, bello?
Dum licet, Inachiae vertite vela rates.

Sed quid ago, revocans? omen revocantis abesto, 135

Blandaue compositas aura secundet aquas.

Troadas invideo; quae si lacrimosa suorum

Funera conspicient, nec procul hostis erit;

Ipsa suis manibus forti nova nupta marito

Imponet galeam, barbaraque arma dabit. 140

Arma dabit: dumque arma dabit, simul oscula sumet.

Hoc genus officii dulce duobus erit.

Producetque virum; dabit et mandata reverti:

Et dicet, Referas ista, fac, arma Iovi.

Ille, ferens dominae mandata recentia secum, 145

Pugnabit caute, respicietque domum.

Exuet haec reduci clipeum, galeamque resolvet,

Excipietque suo corpora lassa sinu.

Nos sumus incertae: nos anxius omnia cogit,

Quae possunt fieri, facta putare timor. 150

Dum tamen arma geres diverso miles in orbe,

Quae referat vultus est mihi cera tuos.

Illi blanditias, illi tibi debita verba

Dicimus: amplexus accipit illa meos.

Crede mihi; plus est quam quod videatur imago. 155

Adde sonum cerae; Protesilaus erit.

Hanc specto, teneoque sinu, pro coniuge vero:

Et, tamquam possit verba referre, queror.

Per reditus, corpusque tuum, mea numina, iuro;

Perque pares animi coniugiiue faces: 160

Perque, quod ut videam canis albere capillis,

Quod tecum possis ipse referre, caput;

Me tibi venturam comitem, quocunque vocaris:

Sive—quod heu timeo! sive superstes eris.

Ultima mandato claudetur epistola parvo: 165

Si tibi cura mei, sit tibi cura tui.

3. POETA SVVM STVDIVM DEFENDIT. AM. I. 15.

QUID mihi, Livor edax, ignavos obiicis annos;
 Ingeniique vocas carmen inertis opus?
 Non me more patrum, dum strenua sustinet aetas,
 Praemia militiae pulverulenta sequi:
 Nec me verbosas leges ediscere; nec me 5
 Ingrato vocem prostituisse foro.
 Mortale est, quod quaeris, opus, mihi fama perennis
 Quaeritur: in toto semper ut orbe canar.
 Vivet Maeonides, Tenedos dum stabit et Ide;
 Dum rapidas Simois in mare volvet aquas. 10
 Vivet et Ascræus, dum mustis uva tumebit,
 Dum cadet incurva falce resecta Ceres.
 Battiades semper toto cantabitur orbe;
 Quamvis ingenio non valet, arte valet.
 Nulla Sophocleo veniet iactura cothurno: 15
 Cum Sole et Luna semper Aratus erit.
 Dum fallax servus, durus pater, improba lena
 Vivent, dum meretrix blanda, Menandros erit.
 Ennius arte carens, animosique Accius oris,
 Casurum nullo tempore nomen habent. 20
 Varronem primamque ratem quae nesciat aetas,
 Aureaque Aesonio terga petita duci?
 Carmina sublimis tunc sunt peritura Lucreti,
 Exitio terras cum dabit una dies.
 Tityrus, et fruges, Aeneidaeque arma legentur, 25
 Roma, triumphati dum caput orbis eris.
 Donec erunt ignes arcusque Cupidinis arma,
 Discentur numeri, culte Tibulle, tui.

Gallus et Hesperiiis, et Gallus notus Eois,
 Et sua cum Gallo nota Lycoris erit. 30
 Ergo, cum silices, cum dens patientis aratri,
 Depereant aevo, carmina morte carent.
 Cedant carminibus reges, regumque triumphî;
 Cedat et auriferi ripa beata Tagi.
 Vilia miretur vulgus, mihi flavus Apollo 35
 Pocula Castaliae plena ministret aquae;
 Sustineamque coma metentem frigora myrtum:
 Atque a sollicito multus amante legar.
 Pascitur in vivis Livor: post fata quiescit,
 Cum suus ex merito quemque tuetur honos. 40
 Ergo etiam, cum me supremus adederit ignis,
 Vivam: parsque mei multa superstes erit.

4.

MORS PSITTACI.

AM. II. 6.

PSITTACVS, Eois imitatrix ales ab Indis,
 Occidit: exsequias ite frequenter aves.
 Ite, piae volucres; et plangite pectora pennis;
 Et rigido teneras ungue notate genas.
 Horrida pro maestis lanietur pluma capillis: 5
 Pro longa resonent carmina vestra tuba.
 Quid scelus Ismarîi quereris, Philomela, tyranni?
 Expleta est annis ista querela suis.
 Alitis in raræ miserum devertite funus.
 Magna, sed antiqui causa doloris Itys. 10
 Omnes, quae liquido libratis in aëre cursus;
 Tu tamen ante alias, turtur amice, dole.
 Plena fuit vobis omni concordia vita,
 Et stetit ad finem longa tenaxque fides.

- Quod fuit Argolico iuvenis Phoeus Orestae, 15
Hoc tibi, dum licuit, Psittace, turtur erat.
Quid tamen ista fides? quid rari forma coloris?
Quid vox mutandis ingeniosa sonis?
Quid iuvat, ut datus es, nostrae placuisse puellae?
Infelix avium gloria, nempe iaces. 20
Tu poteras virides pennis hebetare smaragdos,
Tincta gerens rubro Punica rostra croco.
Non fuit in terris vocum simulantior ales:
Reddebas blaeso tam bene verba sono.
Raptus es invidia, non tu fera bella movebas: 25
Garrulus, et placidae pacis amator eras.
Ecce! coturnices inter sua proelia vivunt;
Forsitan et fiant inde frequenter anus.
Plenus eras minimo: nec prae sermonis amore
In multos poteras ora vacare cibos. 30
Nux erat esca tibi, causaeque papavera somni:
Pellebatque sitim simplicis humor aquae.
Vivit edax vultur, ducensque per aëra gyros
Miltius, et pluviae graculus auctor aquae.
Vivit et armiferae cornix invisæ Minervae; 35
Illa quidem seclis vix moritura novem.
Occidit ille loquax, humanae vocis imago,
Psittacus, extremo munus ab orbe datum.
Optima prima fere manibus rapiuntur avaris;
Implentur numeris deteriora suis. 40
Tristia Phyllacidae Thersites funera vidit:
Iamque cinis, vivis fratribus, Hector erat.
Quid referam timidæ pro te pia vota puellæ,
Vota procelloso per mare rapta Noto?
Septima lux aderat, non exhibitura sequentem: 45
Et stabat vacua iam tibi Parca colo.

Nec tamen ignavo stupuerunt verba palato.

Clamavit moriens lingua, Corinna, vale.

Colle sub Elysio nigra nemus ilice frondens,

Vdaque perpetuo gramine terra viret.

50

Si qua fides dubiis, volucrum locus ille piarum

Dicitur, obscaenae quo prohibentur aves.

Illic innocui late pascuntur olores :

Et vivax Phoenix, unica semper avis.

Explicat ipsa suas ales Iunonia pennas :

55

Oscula dat cupido blanda columba mari.

Psittacus has inter, nemorali sede receptus,

Convertit volucres in sua verba pias.

Ossa tegit tumulus : tumulus pro corpore parvus ;

Quo lapis exiguus par sibi carmen habet :

60

Colligor ex ipso dominae placuisse sepulcro,

Ora fuere mihi plus ave docta loqui.

5.

MORS TIBULLI.

AM. III. 9.

MEMNONA si mater, mater ploravit Achillen,

Et tangunt magnas tristia fata Deas ;

Flebilis indignos, Elegeia, solve capillos :

Ah! nimis ex vero nunc tibi nomen erit!

Ille tui vates operis, tua fama, Tibullus

5

Ardet in exstructo, corpus inane, rogo.

Ecce! puer Veneris fert eversamque pharetram,

Et fractos arcus, et sine luce facem.

Adspice, demissis ut eat miserabilis alis ;

Pectoraque infesta tundat aperta manu.

10

Excipiunt sparsi lacrimas per colla capilli,

Oraque singultu concutiente sonant.

Fratris in Aeneae sic illum funere dicunt

Egressum tectis, pulcher Itle, tuis.

- Nec minus est confusa Venus, moriente Tibullo, 15
 Quam iuveni rupit cum ferus inguen aper.
 At sacri vates, et Divûm cura vocamur :
 Sunt etiam, qui nos numen habere putent.
 Scilicet omne sacrum mors importuna profanat :
 Omnibus obscuras iniicit illa manus. 20
 Quid pater Ismario, quid mater profuit, Orpheo?
 Carmine quid victas obstupuisse feras?
 Aelinon in silvis idem pater, Aelinon, altis
 Dicitur invita concinuisse lyra.
 Adiice Maeoniden, a quo, ceu fonte perenni, 25
 Vatum Pieriis ora rigantur aquis ;
 Hunc quoque summa dies nigro submersit Averno ;
 Diffugiunt avidos carmina sola rogos.
 Durat opus vatum, Troiani fama laboris,
 Tardaque nocturno tela retexta dolo. 30
 Sic Nemesis longum, sic Delia, nomen habebunt ;
 Altera, cura recens, altera, primus amor.
 Quid vos sacra iuvant? quid nunc Aegyptia prosunt
 Sistra? quid in vacuo secubuisse toro?
 Cum rapiant mala fata bonos, ignoscite fasso, 35
 Sollicitor nullos esse putare Deos.
 Vive pius, moriere pius, cole sacra; colentem
 Mors gravis a templis in cava busta trahet.
 Carminibus confide bonis; iacet ecce! Tibullus
 Vix manet e tanto parva quod urna capit. 40
 Tene, sacer Vates, flammae rapuere rogales?
 Pectoribus pasci nec timuere tuis?
 Aurea sanctorum potuissent templa Deorum
 Vrere, quae tantum sustinere nefas.
 Avertit vultus, Erycis quae possidet arces; 45
 Sunt quoque, qui lacrimas continuisse negent.

Sed tamen hoc melius, quam si Phaeacia tellus
 Ignotum vili supposuisset humo.
 Hinc certe madidos fugientis pressit ocellos
 Mater; et in cineres ultima dona tulit. 50
 Hinc soror in partem misera cum matre doloris
 Venit, inornatas dilaniata comas.
 Cumque tuis sua iunxerunt Nemesisque priorque
 Oscula: nec solos destituere rogos.
 Delia discedens, Felicius, inquit, amata 55
 Sum tibi: vixisti, dum tuus ignis eram.
 Cui Nemesis, Quid ais? tibi sint mea damna dolori?
 Me tenuit moriens deficiente manu.
 Si tamen e nobis aliquid nisi nomen et umbra
 Restat, in Elysia valle Tibullus erit. 60
 Obvius huic venias, hedera iuvenilia cinctus
 Tempora, cum Calvo, docte Catulle, tuo.
 Tu quoque, si falsum est temerati crimen amici,
 Sanguinis atque animae prodige, Galle, tuae.
 His comes umbra tua est; si quid modo corporis umbra est,
 Auxisti numeros, culte Tibulle, pios. 66
 Ossa quietâ, precor, tuta requiescite in urna:
 Et sit humus cineri non onerosa tuo.

6.

RAPTVS SABINARVM.

A. A. I. 101.

THE best illustration we can offer of this extract, and of the passage in the *Fasti* 3. 187, where Ovid tells the story again in different words, is the chapter in the First Book of Livy, which contains the formal record of the tradition.

PRIMVS sollicitos fecisti, Romule, ludos:
 Cum iuvit viduos rapta Sabina viros.
 Tunc neque marmoreo pendebant vela theatro;
 Nec fuerant liquido pulpita rubra croco.

Illic, quas tulerant nemorosa Palatia, frondes 5
Simpliciter positae; scena sine arte fuit.
In gradibus sedit populus de cespite factis,
Qualibet hirsutas fronde tegente comas.
Respiciunt, oculisque notant sibi quisque puellam,
Quam velit: et tacito pectore multa movent. 10
Dumque, rudem praebente modum tibicine Tusco,
Ludius aequatam ter pede pulsat humum;
In medio plausu, (plausus tunc arte carebat,)
Rex populo praedae signa petenda dedit.
Protinus exsiliunt, animum clamore fatentes; 15
Virginibus cupidas iniiciuntque manus.
Vt fugiunt aquilas, timidissima turba, columbae,
Vtque fugit visos agna novella lupos;
Sic illae timuere viros sine more ruentes;
Constitit in nulla, qui fuit ante, color. 20
Nam timor unus erat; facies non una timoris.
Pars laniat crines: pars sine mente sedet;
Altera maesta silet: frustra vocat altera matrem;
Haec queritur; stupet haec: haec manet; illa fugit.
Ducuntur raptae, genialis praeda, puellae; 25
Et potuit multas ipse decere pudor.
Si qua repugnarat nimium, comitemque negarat;
Sublatam cupido vir tulit ipse sinu.
Atque ita, Quid teneros lacrimis corrumpis ocellos?
Quod matri pater est, hoc tibi, dixit, ero. 30
Romule, militibus scisti dare commoda solus;
Haec mihi si dederis commoda, miles ero.

7. BACCHVS ET ARIADNE. , A. A. I. 527.

OF all the beautiful and graceful fictions of Grecian mythology, none seems to have been dwelt upon with more pleasure by the ancients themselves than the romantic tale of Bacchus and the forlorn Ariadne. It was a favourite theme with the poets, as appears from oft-repeated allusions in their works¹, with sculptors and engravers of precious stones, as many bas-reliefs and gems still testify, and with painters, as may be seen in the various representations which decorate the houses of *Herculaneum* and *Pompeii*². We shall give that form of the legend which was commonly current in Greece³.

Aegeus, king of Athens, son of Pandion, celebrated with great pomp the games of the Panathenaic festival, in which Androgeus, son of Minos, king of Crete, bore off the prizes from all competitors. Aegeus, jealous of the success of a stranger, treacherously compassed his death. Minos, eager for revenge, invaded Attica, and having laid siege to the capital, and reduced the inhabitants to the last extremity, granted peace upon the cruel terms that seven youths and seven maidens should be sent to Crete at stated periods, an offering to the hideous Minotaur, the '*semi-bovemque virum, semivirumque bovem*,' the fruit of the impure passion of Pasiphae, confined in the famous labyrinth constructed by the skill of Daedalus. After a lapse of years, Theseus, son of Aegeus, undertook to deliver his country from the terrible impost, and set sail for Crete, as one of the destined victims. On his arrival he was seen and loved by Ariadne, daughter of the king, who furnished him with a clue of thread, by means of which he might retrace his steps with certainty, and escape from the '*inextricabilis error*' of the monster's den. Theseus slew the Minotaur, delivered his companions, and carried off the princess; but having landed on the island of Dia, he was warned by Pallas in a dream to abandon his mistress and hasten to Athens. The deserted Ariadne

¹ Among the Latins, see especially Catull. 94. 52-265, Virg. *Ae.* 6. 14, *Ov. Met.* 8. 152, *Heroid.* 10, *Fast.* 3, 462, &c.

² Xenophon in *Conv.* has left us a description of a pantomimic dance or ballet of which this story formed the groundwork.

³ The chief authorities are:—Pherecydes, as quoted by the scholiast on *Hom. Od.* 11. 320; Apollodorus, whose work breaks off in the middle of the exploits of Theseus; and Plutarch in his life of Theseus.

was found all disconsolate by Bacchus, who, smitten by her beauty, chose her for his bride, and bestowed on her a golden chaplet, which the gods, in honour of the giver, planted as a constellation in the sky where it still beams under the title of the Cretan Crown, and guides the course of the wandering mariner.

Ariadne is mentioned twice by Homer, in the *Iliad* 18. 590, where Hephaestus is said to have represented on the shield of Achilles a dance

'Like unto that which erst in Gnossus broad
For fair-tressed Ariadne was devised
By Daedalus,'

and in the *Odyssey* 11. 320, where she is seen by Ulysses among other famous personages dwelling in the realms below :

'Procris I saw and Ariadne fair,
Sage Minos' daughter, her whom Theseus once
Bore off from Crete, bound for the fertile soil
Of sacred Athens, but he tasted not
The joys of full fruition, she was slain¹
By Artemis, in Dia's sea-girt isle.
A god against her testimony bore,
'Twas Dionysus' self.'

If this passage be genuine, which many doubt, it must refer to some more ancient version of the tale. In Hesiod, as in later writers, Ariadne is the partner of Bacchus, thus Theog. 947

'But Dionysus of the golden locks
Made Ariadne fair his blooming bride,
Old Minos' daughter, and to her Jove gave
Life everlasting, and eternal youth.'

G NOSIS in ignotis amens errabat arenis,
Qua brevis aequoreis Dia feritur aquis.
Vtque erat a somno tunica velata recincta,
Nuda pedem, croceas irreligata comas;
Thesea crudelem surdas clamabat ad undas,
Indigno teneras imbre rigante genas.

5

¹ Or 'was held,' i. e. detained, according as we read *ἔσχε* or *ἔκρα*.

Clamabat, flebatque simul; sed utrumque decebat:
 Nec facta est lacrimis turpior illa suis.
 Iamque iterum tundens mollissima pectora palmis,
 Perfidus ille abiit: quid mihi fiet? ait. 10
 Quid mihi fiet? ait. sonuerunt cymbala toto
 Littore, et attonita tympana pulsa manu.
 Excidit illa metu, rupitque novissima verba:
 Nullus in exanimi corpore sanguis erat.
 Ecce! Mimallonides sparsis in terga capillis: 15
 Ecce! leves Satyri, praevia turba Dei:
 Ebrius ecce! senex pando Silenus asello
 Vix sedet; et pressas continet arte iubas.
 Dum sequitur Bacchas, Bacchae fugiuntque petuntque,
 Quadrupedem ferula dum malus urget eques; 20
 In caput aurito cecidit delapsus asello:
 Clamarunt Satyri, Surge age, surge, pater.
 Iam Deus e curru, quem summum texerat uvis,
 Tigribus adiunctis aurea lora dabat.
 Et color, et Theseus, et vox abiere puellae, 25
 Terque fugam petiit: terque retenta metu.
 Horruit, ut steriles agitat quas ventus aristae;
 Vt levis in madida canna palude tremit.
 Cui Deus, En! adsum tibi cura fidelior, inquit
 Pone metum; Bacchi, Gnosias, uxor eris. 30
 Munus habe caelum: caelo spectabile sidus
 Saepe reges dubiam Cressa Corona ratem.
 Dixit; et e curru, ne tigres illa timeret,
 Desilit: imposito cessit arena pedi.
 Implicitamque sinu, neque enim pugnare valebat, 35
 Abstulit: ut facile est omnia posse Deo.

8.

SOLATIA RVRIS.

REM. AM. 169.

RVRA quoque oblectant animos, studiumque colendi:
Quaelibet huic curae cedere cura potest.
Colla iube domitos oneri supponere tauros;
Sauciet ut duram vomer aduncus humum.
Obrue versata Cerealia semina terra, 5
Quae tibi cum multo fenore reddat ager.
Adspice curvatos pomorum pondere ramos,
Vt sua, quod peperit, vix ferat arbor onus.
Adspice iucundo labentes murmure rivos:
Adspice tondentes fertile gramen oves. 10
Ecce! petunt rupes, praeruptaque saxa, capellae:
Iam referent haedis ubera plena suis.
Pastor inaequali modulatur arundine carmen:
Nec desunt comites, sedula turba, canes.
Parte sonant alia silvae mugitibus altae, 15
Et queritur vitulum mater abesse suum.
Quid? cum suppositas fugiunt examina fumos,
Vt relevent dempti vimina torta favi?
Poma dat autumnus; formosa est messibus aestas:
Ver praebet flores: igne levatur hiems. 20
Temporibus certis maturam rusticus uvam
Deligit; et nudo sub pede musta fluunt.
Temporibus certis desectas alligat herbas;
Et tonsam raro pectine verrit humum.
Ipse potes riguis plantam deponere in hortis: 25
Ipse potes rivos ducere lenis aquae.
Venerit insitio: fac ramum ramus adoptet,
Stetque peregrinis arbor operata comis.
Cum semel haec animum coepit mulcere voluptas,
Debilibus pennis irritus exit Amor. 30

Vel tu venandi studium cole : saepe recessit
 Turpiter a Phoebi victa sorore Venus.
 Nunc leporem pronum catulo sectare sagaci;
 Nunc tua frondosis retia tende iugis.
 Aut pavidos terre varia formidine cervos : 35
 Aut cadat adversa cuspide fossus aper.
 Nocte fatigatum somnus, non cura puellae
 Excipit, et pingui membra quiete levat.
 Lenius est studium, studium tamen, alite capta,
 Aut lino, aut calamis praemia parva sequi. 40
 Vel, quae piscis edax avido male devoret ore,
 Abdere supremis aera recurva cibis.
 Aut his, aut aliis, donec dediscis amare,
 Ipse tibi furtim decipiendus eris.

9.

FASTORVM DEDICATIO.

FAS. I. I.

READ the general introduction to the Fasti in the Appendix.

TEMPORA cum causis Latium digesta per annum,
 Lapsaque sub terras, ortaue signa, canam.
 Excipe pacato, Caesar Germanice, vultu
 Hoc opus, et timidæ dirige navis iter;
 Officioque, levem non aversatus honorem, 5
 Huic tibi devoto numine dexter ades.
 Sacra recognosces Annalibus eruta priscis;
 Et quo sit merito quaeque notata dies.
 Invenies illic et festa domestica vobis :
 Saepe tibi Pater est, saepe legendus Avus. 10
 Quaeque ferunt illi pictos signantia fastos,
 Tu quoque cum Druso praemia fratre feres.
 Caesaris arma canant alii; nos Caesaris aras :
 Et quoscumque sacris addidit ille dies.

- Annue conanti per laudes ire tuorum, 15
Deque meo pavidos excute corde metus.
Da mihi te placidum : dederis in carmina vires.
Ingenium vultu statque caditque tuo.
Pagina iudicium docti subitura movetur
Principis, ut Clario missa legenda Deo : 20
Quae sit enim culti facundia sensimus oris,
• Civica pro trepidis cum tulit arma reis.
Scimus et, ad nostras cum se tulit impetus artes,
Ingenii currant flumina quanta tui.
Si licet, et fas est, vates rege vatis habenas : 25
Auspice te felix totus ut annus eat.
Tempora digereret cum conditor urbis, in anno
Constituit menses quinque bis esse suo.
Scilicet arma magis, quam sidera, Romule, noras :
Curaque finitimos vincere maior erat. 30
Est tamen et ratio, Caesar, quae moverit illum :
Erroremque suum quo tueatur, habet.
Quod satis est, utero matris dum prodeat infans ;
Hoc anno statuit temporis esse satis.
Per totidem menses a funere coniugis uxor 35
Sustinet in vidua tristia signa domo.
Hoc igitur vidit trabeati cura Quirini,
Cum rudibus populis annua iura daret.
Martis erat primus mensis, Venerisque secundus ;
Haec generis princeps, ipsius ille pater. 40
Tertius a Senibus, Iuvenum de nomine quartus :
Quae sequitur, numero turba notata fuit.
At Numa nec Ianum, nec avitas praeterit umbras ;
Mensibus antiquis apposuitque duos.
Ne tamen ignores variorum iura dierum ; 45
Non habet officii Lucifer omnis idem.

Ille Nefastus erit, per quem tria verba silentur :
 Fastus erit, per quem lege licebit agi.
 Neu toto perstare die sua iura putaris ;
 Qui iam Fastus erit, mane Nefastus erat. 50
 Nam simul exta Deo data sunt, licet omnia fari ;
 Verbaque honoratus libera Praetor habet.
 Est quoque, quo populum ius est includere septis :
 Est quoque, qui nono semper ab orbe redit.
 Vindicat Ausonias Iunonis cura Kalendas : 55
 Idibus alba Iovi grandior agna cadit.
 Nonarum tutela Deo caret. Omnibus istis,
 Ne fallare cave, proximus Ater erit.
 Omen ab eventu est ; illis nam Roma diebus
 Damna sub adverso tristia Marte tulit. 60
 Haec mihi dicta semel, totis haerentia fastis,
 Ne seriem rerum scindere cogar, erunt.
 Ecce tibi faustum, Germanice, nuntiat annum,
 Inque meo primus carmine Ianus adest.
 Iane biceps, anni tacite labentis origo, 65
 Solus de Superis qui tua terga vides :
 Dexter ades ducibus, quorum secura labore
 Otia terra ferax, otia pontus agit.
 Dexter ades Patribusque tuis, populoque Quirini :
 Et resera nutu candida templa tuo. 70
 Prospera lux oritur : linguisque animisque favete ;
 Nunc dicenda bono sunt bona verba die.
 Lite vacent aures, insanaque protinus absint
 Iurgia : differ opus, livida lingua, tuum.
 Cernis, odoratis ut luceat ignibus aether ; 75
 Et sonet accensis spica Cilissa focus ?
 Flamma nitore suo templorum verberat aurum,
 Et tremulum summa spargit in aede iubar.

Vestibus intactis Tarpeias itur in arces :
 Et populus festo concolor ipse suo est. 80
 Iamque novi praeceunt fascēs ; nova purpura fulget ;
 Et nova conspicuum pondera sentit ebur.
 Colla rudes operum praebent ferienda iuveni,
 Quos aluit campis herba Falisca suis.
 Iupiter, arce sua totum cum spectet in orbem, 85
 Nil nisi Romanum, quod tueatur, habet.
 Salve, laeta dies, meliorque revertere semper,
 A populo rerum digna potente coli.

10.

VER.

FAS. I. 149.

THE poet introduces the following charming description, by inquiring of Janus why the year begins in the depth of winter rather than in spring, when all nature awakes into new life.

DIC, age, frigorebus quare novus incipit annus,
 Qui melius per ver incipiendus erat ?
 Omnia tunc florent : tunc est nova temporis aetas :
 Et nova de gravido palmitē gemma tumet.
 Et modo formatis operitur frondibus arbor ; 5
 Prodit et in summum seminis herba solum :
 Et tepidum volucres concentibus aëra mulcent ;
 Ludit et in pratis luxuriatque pecus.
 Tum blandi soles : ignotaque prodit hirundo,
 Et luteum celsa sub trabe fingit opus. 10
 Tum patitur cultus ager, et renovatur aratro :
 Haec anni novitas iure vocanda fuit.

11. ASTRONOMIAE LAVS. FAS. I. 295.

THE student will find in the Introduction to the Fasti, contained in the Appendix, some information with regard to the calculations of the ancients, founded upon the rising and setting of the heavenly bodies. Ovid, when about to describe some of these phenomena, bursts forth into an animated apostrophe to the most sublime of sciences.

QVID vetat et stellas, ut quaeque oriturque caditque,
 Dicere? promissi pars fuit ista mei.
 Felices animos, quibus haec cognoscere primis,
 Inque domos superas scandere cura fuit!
 Credibile est illos pariter vitiisque locisque 5
 Altius humanis exseruisse caput.
 Non Venus et vinum sublimia pectora fregit,
 Officiumve fori, militiaeve labor:
 Nec levis ambitio, perfusaque gloria fuco,
 Magnarumve fames sollicitavit opum. 10
 Admovere oculis distantia sidera nostris,
 Aetheraque ingenio supposuere suo.
 Sic petitur caelum: non ut ferat Ossan Olympus,
 Summaque Peliacus sidera tangat apex.
 Nos quoque sub ducibus caelum metabimur illis, 15
 Ponemusque suos ad stata signa dies.

12. EVANDER. FAS. I. 469.

THIS extract contains the history of Evander, of his arrival in Latium, and of his founding a city on the spot where Rome afterwards stood. Virgil has, with great skill and judgment, interwoven this tradition with the fabric of the last six books of the Aeneid: the prosaic record we shall give in the words of Dionysius of Halicarnassus.

Not long after, another band of Greeks, from Palantium, a city of Arcadia, arrived in this part of Italy, about sixty years before the Trojan war, as the Romans themselves tell. The leader of the colony was Evander, son of Hermes and a certain Arcadian nymph, whom the

Greeks declare to have been inspired and named Themis, while those who have written upon Roman antiquities give her the appellation, in their vernacular tongue, of Carmenta, which in the Greek language would be Thespiōdos, "prophetic songstress," for the Romans call songs "carmina:" but all agree that this woman, being divinely inspired, foretold in song to the people future events. This expedition was not sent forth by the common consent of the state, but a sedition having arisen, the party that was worsted retired voluntarily. At that time, Faunus, a son, as they say, of Ares, had succeeded to the sovereignty of the Aborigines, a man at once bold and prudent, whom the Romans honour with sacrifices and songs as one of the gods of their land. This Faunus received the Arcadians, who were few in number, with great friendship, and gave them as much of his territory as they wished. The Arcadians, on the other hand, as Themis, seized with divine phrenzy, had commanded, chose, not far from the Tiber, a hill, which is now almost in the very centre of the city of the Romans, and raised beside it a small village sufficient for the crews of the two ships in which they had migrated from Greece. This little town they named Palantium, after their own mother-city in Arcadia. Now, however, the place is by the Romans called Palatium, time having corrupted the accurate form of the word.'

Dionysius goes on to relate that Polybius and others derived the name Palatium from a youthful hero Palas (son of Hercules and Dyna¹ daughter of Evander), who was there interred, but adds that he had never beheld any sepulchre of Palas at Rome, nor ever heard of any sacrifices offered to his memory, although holy rites were performed every year, at the public expense, in honour of Evander and Carmenta, and altars were to be seen erected, one to Carmenta beside the Porta Carmentalis under the Capitoline hill, and another to Evander at the base of the Aventine, not far from the Porta Trigemina².

ORTA prior Luna, de se si creditur ipsi,
A magno tellus Arcade nomen habet.

Hic fuit Evander: qui, quamquam clarus utroque,
Nobilior sacrae sanguine matris erat.

¹ Dionysius in another place (A. R. I. 45) speaks of a daughter of Evander named Launa, who is evidently the same as Lavinia.

² The student will find a critical discussion on the story of Evander in Niebuhr's Roman History.

Quae, simul aetherios animo conceperat ignes ; 5
 Ore dabat vero carmina plena Dei.
 Dixerat haec nato motus instare sibique,
 Multaque praeterea tempore nacta fidem.
 Nam iuvenis, vera nimium cum matre fugatus,
 Deserit Arcadium Parrhasiumque larem. 10
 Cui genetrix flenti, Fortuna viriliter, inquit,
 Siste, puer, lacrimas, ista ferenda tibi est.
 Sic erat in fati: nec te tua culpa fugavit;
 Sed Deus: offenso pulsus es urbe Deo.
 Non meriti poenam pateris, sed Numinis iram: 15
 Est aliquid magnis crimen abesse malis.
 Conscia mens ut cuique sua est, ita concipit intra
 Pectora pro facto spemque metumque suo.
 Nec tamen ut primus maere mala talia passus:
 Obruit ingentes ista procella viros. 20
 Passus idem, Tyriis qui quondam pulsus ab oris,
 Cadmus in Aonia constitit exsul humo.
 Passus idem Tydeus, et idem Pagasaeus Iason:
 Et quos praeterea longa referre mora est.
 Omne solum forti patria est; ut piscibus aequor: 25
 Vt volucris, vacuo quidquid in orbe patet.
 Nec fera tempestas toto tamen horret in anno:
 Et tibi, crede mihi, tempora veris erunt.
 Vocibus Evander firmata mente parentis
 Nave secat fluctus, Hesperiamque tenet. 30
 Iamque ratem doctae monitu Carmentis in amnem
 Egerat, et Tuscis obuius ibat aquis.
 Fluminis illa latus, cui sunt vada iuncta Terenti,
 Adspicit, et sparsas per loca sola casas.
 Vtque erat, immissis puppim stetit ante capillis; 35
 Continuitque manum torva regentis iter.

Et procul in dextram tendens sua brachia ripam,
 Pineae non sano ter pede texta ferit.
 Neve daret saltum properans insistere terrae,
 Vix est Evandri vixque retenta manu. 40
 Dique petitorum, dixit, salvete locorum,
 Tuque novos caelo terra datura Deos;
 Fluminaque, et Fontes, quibus utitur hospita tellus,
 Et nemorum silvae, Naiadumque chori;
 Este bonis avibus visi natoque mihique, 45
 Ripaque felici tacta sit ista pede.
 Fallor? an hi fient ingentia moenia colles,
 Iuraque ab hac terra cetera terra petet?
 Montibus his olim totus promittitur orbis;
 Quis tantum fati credat habere locum? 50
 Et iam Dardaniae tangent haec littora pinus,
 Hic quoque causa novi femina Martis erit.
 Care nepos, Palla, funesta quid induis arma?
 Indue: non humili vindice caesus eris.
 Victa tamen vinces, eversa Troia resurges, 55
 Obruet hostiles ista ruina domos.
 Vrite victrices Neptunia Pergama flammae;
 Num minus hic toto est altior orbe cinis?
 Iam pius Aeneas sacra, et, sacra altera, patrem,
 Afferet; Iliacos excipe, Vesta, Deos. 60
 Tempus erit, cum vos orbemque tuebitur idem;
 Et fient ipso sacra colente Deo;
 Et penes Augustos patriae tutela manebit,
 Hanc fas imperii frena tenere domum.
 Inde nepos natoque Dei, licet ipse recuset, 65
 Pondera caelesti mente paterna feret.
 Vtque ego perpetuis olim sacrabor in aris,
 Sic Augusta novum Iulia numen erit.

Talibus ut dictis nostros descendit in annos,
 Substitit in medios praescia lingua sonos. 70
 Puppibus egressus Latia stetit exsul in herba;
 Felix, exsilium cui locus ille fuit!
 Nec mora longa fuit. Stabant nova tecta: nec alter
 Montibus Ausoniis Arcade maior erat.

13.

HERCVLES ET CACVS.

FAS. I. 543.

IN the traditions and poetry belonging to the half-civilized state of nations, we generally find that a conspicuous place is occupied by champions endowed with superhuman strength and valour, who distinguished themselves as the benefactors of mankind, destroying savage beasts and monsters of every description, redressing wrongs, avenging tyranny, and maintaining the cause of the virtuous and feeble against the wicked and powerful. Such individuals are sometimes represented as incarnations of divinity, sometimes as sons of a god, sometimes as mere men favoured by heaven, who open up for themselves a path to immortality. Examples of beings belonging to one or other of these classes will be found in the Rama of the Hindoos, the Roostum of the Persians, the Antar of the Bedouens, the Odin of the Scandinavians, the Melcart of the Phoenicians, and the Hercules of the Greeks. But to our surprise we search the classics in vain for some notice of an Italian national hero, and hence we are naturally led to enquire whether their ancient records may not have recognised a personage of this description, whose fame was hidden in later times under a foreign title.

On examining the history of the son of Zeus and Alcmena, we shall soon discover that the Greeks, as their geographical knowledge became extended, attributed without hesitation to their own Hercules the exploits and adventures of the mighty ones of other lands. There can be little doubt that the story of the servitude to Omphale arose from his being identified with the Lydian god Sandon, and in like manner it is certain that Hylas was invoked by the Bithynians at their fountains, during the noontide heat of summer, long before Greek colonies were planted on the shores of the Pontus¹. The Phoenician Melcart, a

¹ See Müller's Dorians, vol. i. p. 457. Engl. Trans., and his essay in the Rheinisches Museum, vol. iv. p. 22.

wanderer and a conqueror, had a temple at Gadeira, and thither in the course of time Erytheia, Geryon, and his herds were transplanted¹; while Phœnician and Greek traditions were mixed up and woven together into a complicated tissue. When it was once settled that Hercules had marched through Spain, nothing could be more natural than that he should return home by way of Italy and visit his countryman Evander, while at the same time it was little likely that he could perform so long a journey without an adventure. Accordingly, the local legend of the destruction of the robber Cacus, the fire-breathing son of Vulcan, who dwelt in a cavern on the Aventine, was seized upon and appropriated without opposition, it would appear, from those to whom it belonged.

We must remark, however, that it was the practice of the Romans when they became acquainted with a foreign god, to identify him with some divinity of their own, whose name was retained while he was invested with the attributes of the stranger. Thus Jupiter, Juno, Diana, Venus, Mars, Neptunus, Mercurius, and Vulcanus, received, in addition to their own native honours, the homage paid by the Greeks to Zeus, Hera, Artemis, Aphrodite, Ares, Poseidon, Hermes, and Hephaestus. Sometimes both titles were used indifferently, as in the case of Pallas and Minerva, Bacchus and Liber pater, Pan and Faunus, Persephone and Libera. But when a foreign appellation alone was employed, such as Apollo, Priapus, Cybele, Isis, Serapis, and the like, it must be taken as a proof that no homesprung deity could be found exactly analogous. Hence we might have been disposed to conclude that this held good of Hercules, especially since we know that he was worshipped after the Grecian fashion; but two fragments preserved by late writers, one of Cassius Hemina, an early Roman annalist, the other of Verrius Flaccus, the celebrated grammarian, whose work was abridged by Festus, go far to prove that the destruction of Cacus was achieved by an indigenous hero, a Latin Hercules, called 'Garanus' or 'Recaranus,' whose place was so successfully usurped by the Theban champion, that but few even of his own countrymen in after ages had heard the name.

When we examine closely into the worship of Hercules among the Romans, we discover several very marked peculiarities, from which we may draw some inferences with regard to the nature and character of this Recaranus. The subject has been discussed with great ingenuity by

¹ Geryon and Erytheia seem originally to have belonged to Epirus. See Müller, vol. i. p. 435. Engl. Trans.

Hartung, in his work 'Die Religion der Römer,' but the investigation is too intricate, and the results too uncertain, to be introduced here.

The student will do well to compare this extract with the narrative of Virgil, *Aen.* 8. 193-270, and of Propertius, *Eleg.* 4. 9. Dionysius of Halicarnassus also has given the fable at full length, *A. R.* 1. 39, 40, but the account given by Livy 1. 7 includes all that is necessary in the way of illustration.

ECCE boves illuc Erytheïdas applicat heros

Emensus longi claviger orbis iter.

Dumque huic hospitium domus est Tegeaea, vagantur

Incustoditae laeta per arva boves.

Mane erat; excussus somno Tiryñthius heros

5

De numero tauros sentit abesse duos.

Nulla videt taciti quaerens vestigia furti:

Traxerat aversos Cacus in antra ferox;

Cacus, Aventinae timor atque infamia silvae,

Non leve finitimis hospitibusque malum.

10

Dira viro facies; vires pro corpore; corpus

Grande: pater monstri Mulciber huius erat.

Proque domo longis spelunca recessibus ingens

Abdita, vix ipsis invenienda feris.

Ora super postes affixaque brachia pendent,

15

Squalidaque humanis ossibus albet humus.

Servata male parte boum Iove natus abibat;

Mugitum rauco furta dedere sono.

Accipio revocamen, ait; vocemque secutus

Impia per silvas ultor ad antra venit.

20

Ille aditum fracti praestruerat obliice montis;

Vix iuga movissent quinque bis illud ónus.

Nititur hic humeris, caelum quoque sederat illis,

Et vastum motu collabefactat onus.

Quod simul evulsum est, fragor aethera terruit ipsum;

25

Ictaque subsedit pondere molis humus.

Prima movet Cacus collata proelia dextra,
 Remque ferox saxis stipitibusque gerit.
 Quis ubi nil agitur, patrias male fortis ad artes
 Confugit, et flammis ore sonante vomit. 30
 Quas quoties proflat, spirare Typhoea credas,
 Et rapidum Aetnaeo fulgur ab igne iaci.
 Occupat Alcides: adductaque clava trinodis
 Ter quater adversi sedit in ore viri.
 Ille cadit, mistosque vomit cum sanguine fumos; 35
 Et lato moriens pectore plangit humum.
 Immolat ex illis taurum tibi, Iupiter, unum
 Victor, et Evandrum ruricolaeque vocat.
 Constituitque sibi, quae Maxima dicitur, aram,
 Hic ubi pars Urbis de bove nomen habet. 40
 Nec tacet Evandri mater, prope tempus adesse,
 Hercule quo tellus sit satis usa suo.
 At felix vates, ut Dis gratissima vixit,
 Possidet hunc Iani sic Dea mense diem.

14.

ROMVLVS ET REMVS.

FAS. III. I.

THIS and the three following extracts contain a detailed exposition of the popular traditions with regard to the birth of Romulus and Remus, their exposure, preservation, and subsequent fortunes down to the death of the latter. In order that the particulars of this famous tale may be impressed upon the mind in a regular and connected form, the student should first consult the account given in Livy 1. 3. We shall here present him with a more circumstantial narrative derived from the various legends current among the Romans, collected, arranged, and combined by the skilful hand of Niebuhr.

The old Roman legend ran as follows:—Procas, king of Alba, left two sons. Numitor, the elder, being weak and spiritless, suffered Amulius to wrest the government from him, and reduce him to his father's private estates. In the possession of these he lived rich, and, as he desired nothing more, secure: but the usurper dreaded the claims that might be set up by heirs of a different character. He therefore caused Numitor's

son to be murdered, and appointed Silvia, his daughter, one of the vestal virgins.

Amulius had no children, or at least only one daughter; so that the race of Anchises and Aphrodite seemed on the point of expiring, when the love of God prolonged it, in opposition to the ordinances of man, and gave it a lustre worthy of its origin. Silvia had gone into the sacred grove to draw water from the spring for the service of the temple: the sun quenched its rays: the sight of a wolf made her fly into a cave¹; there Mars overpowered the timid virgin, and consoled her with the promise of noble children, as Poseidon did Tyro, the daughter of Salmoneus. But he did not protect her against the tyrant, nor did her protestations of her innocence save her: the condemnation of the unfortunate priestess seemed to be exacted by Vesta herself; for, at the moment of the childbirth, her image in the temple hid its eyes, her altar trembled, and her fire died away²: and Amulius was allowed to command that the mother and her twin babes should be drowned in the river³. In the Anio, Silvia exchanged her earthly existence for deity; and the river was enabled to carry the bole or cradle wherein the children were laid, into the Tiber, which had at that time overflowed its banks, far and wide, even to the foot of the woody hills. At the root of a wild fig-tree, the *Ficus Ruminalis*, which continued to be preserved and held sacred for many centuries at the foot of the Palatine, the cradle overturned. A she-wolf had come to slake her thirst in the stream; she heard the whimpering of the children, carried them into her den hard by⁴, made a bed for them, licked and suckled them: when they wanted something more than milk, a woodpecker, the bird sacred to Mars, brought them food: other birds consecrated to auguries hovered over

¹ I insist in behalf of my Romans on the right of taking the poetical features wherever they are to be found, when they have dropt out of the common narrative. In the present case they are preserved by Servius on *Aen.* 1. 274; the eclipse by Dionysius 2. 56, and Plutarch, *Romul.* c. 27.

² Ovid, *Fasti* 3. 45.

³ In poetry of this sort we have no right to ask, why she was thrown into the river (whichever of the two it may have been), and not into the Alban lake.

⁴ It is remarkable how even those who did not renounce the poetry of the narrative, endeavoured to reduce it to a minimum; to the fostering care of the wolf at the moment when she first found the little orphans by the *Ficus Ruminalis*; as if in this case, as well as that of *S. Denis*, everything did not depend on the first step. The *Lupercal* itself bears witness to the genuine form of the fiction: and the conceptions of the two poets accorded

the babes, to drive away noxious insects. This marvellous spectacle was beheld by Faustulus the shepherd of the royal flocks: the she-wolf gave way to him, and resigned the children to human nurture. Acca Larentia, the shepherd's wife, became their foster-mother; they grew up along with her twelve sons¹, on the Palatine hill, in straw huts which they built themselves: that of Romulus was preserved by continual repairs down to the time of Nero, as a sacred relic. They were the most active of the shepherd lads, brave in fighting against wild beasts and robbers, maintaining their right against every one by their might, and converting might into right. Their spoils they shared with their comrades; the adherents of Romulus were called Quinctilii; those of Remus Fabii: and now the seeds of discord were sown. Their wantonness engaged them in disputes with the shepherds of the wealthy Numitor, who fed their flocks on Mount Aventine; so that here, as in the story of Evander and Cacus, we find the quarrel between the Palatine and the Aventine in the tales of the remotest times. Remus was taken by a stratagem of these neighbours, and dragged to Alba as a robber. A foreboding, the remembrance of his grandsons awakened by hearing the story of the two brothers, restrained Numitor from a hasty sentence: the culprit's foster-father hurried with Romulus to the city, and told the old man and the youths of their mutual relation. The youths undertook to avenge their own wrong and that of their house: with their trusty comrades, whom the danger of Remus had summoned into the city, they slew the king; and the people of Alba became again subject to the rule of Numitor.

BELLICE, depositis clipeo paullisper et hasta,
 Mars, ades, et nitidas casside solve comas.
 Forsitan ipse roges, quid sit cum Marte poëtae;
 A te, qui canitur, nomina mensis habet.

with it. Virgil gives a description of the cave of Mavors. Ovid sings, Fast. 3. 53,

‘Lacte quis infantes nescit *crevisse* ferino,
 Et picum expositis *saepe* tulisse cibos.’

Nor did the poetical feature escape Trogus; ‘cum *saepius* ad parvulos reverteretur.’ The story of the woodpecker and its *ψωμίσματα* could not have been invented of new-born infants.

¹ Masurius Sabinus in Gellius N. A. 6. 7.

Ipse vides manibus peragi fera bella Minervae; 5
 Num minus ingenuis artibus illa vacat?
 Palladis exemplo ponendae tempora sume
 Cupidis; invenies, et quod inermis agas.
 Tum quoque inermis eras, quum te Romana sacerdos
 Cepit, ut huic urbi semina digna dares. 10
 Silvia Vestalis—quid enim vetat inde moveri?—
 Sacra lavaturas mane petebat aquas.
 Ventum erat ad molli declivem tramite ripam:
 Ponitur e summa fictilis urna coma.
 Fessa resedit humi, ventosque accepit aperto 15
 Pectore, turbatas restituitque comas.
 Dum sedet, umbrosae salices volucresque canorae
 Fecerunt somnos, et leve murmur aquae.
 Blanda quies victis furtim subrepat ocellis,
 Et cadit a mento languida facta manus. 20
 Mars videt hanc visamque cupit, potiturque cupitam,
 Et sua divina furta fefellit ope.
 Silvia fit mater. Vestae simulacra feruntur
 Virgineas oculis opposuisse manus.
 Ara deae certe tremuit, pariente ministra, 25
 Et subiit cineres territa flamma suos.
 Haec ubi cognovit contemptor Amulius aequi
 —Nam raptas fratri victor habebat opes—
 Amne iubet mergi geminos. Scelus unda refugit:
 In sicca pueri destituuntur humo. 30
 Lacte quis infantes nescit crevisse ferino,
 Et 'picum expositis saepe tulisse cibos?
 Non ego te, tantae nutrix Larentia gentis,
 Nec taceam vestras, Faustule pauper, opes.
 Vester honos veniet, quum Larentalia dicam: 35
 Acceptus Geniis illa December habet.

Martia ter senos proles adoleverat annos,
 Et suberat flavae iam nova barba comae:
 Omnibus agricolis armentorumque magistris
 Iliadae fratres iura petita dabant, 40
 Saepe domum veniunt praedonum sanguine laeti,
 Et redigunt actos in sua rura boves.
 Vt genus audierunt, animos pater editus auget,
 Et pudet in paucis nomen habere casis:
 Romuleoque cadit traiectus Amulius ense, 45
 Regnaque longaevo restituuntur avo.
 Moenia conduntur, quae quamvis parva fuerunt,
 Non tamen expediit transiluisse Remo.

15.

LVPERCALIA.

FAS. II. 267.

FAUNUS was an ancient Latin rural deity, who haunted woods and wilds, the object of peculiar adoration to the shepherd and husbandman¹. When foreign superstitions became rife, he was confounded with the Arcadian Pan. Observe also, that while Faunus was recognised as an individual, he gave a name to a whole class of deities who were called 'Fauni', and bore a strong resemblance to the 'Satyri' of Grecian mythology, with whom they are generally identified in the works of the poets. Faunus was not considered by the Romans as a purely beneficent power, but as a wayward and tricky spirit, who loved to sport with the weakness and fears of men. To him and to his train were attributed all strange sights and sounds which terrify the lonely wayfarer, spectral forms appearing under changing shapes, frightful dreams and nightmares,

'the thousand fantasies
 Of calling shapes, and beckoning shadows dire,

¹ In the writers of the Augustan age, Faunus can scarcely be distinguished from Silvanus, concerning whom see introduction to 14.

² As there were 'Fauni,' so there were 'Silvani,' and in like manner among the Greeks, 'Panes' and 'Sileni.'

And aery tongues that syllable men's names
On sands, and shores, and desert wildernesses¹.

'Faunus' and his sister 'Fauna' were possessed of prophetic powers also, and in this capacity were known by the epithets 'Fatuus' and 'Fatua'. At an early period there were two oracles of this god situated in sacred groves, one near Tibur at the sources of the Albunea, the other on the Aventine. The former, with its ceremonies, has been fully described by Virgil, the latter by Ovid².

The festival of Faunus commenced on the Ides of February, and on the 15th the solemnities of the 'Lupercalia' were celebrated, which, in the time of Ovid, were believed to appertain to the same divinity. On the last-mentioned day a body of priests styled 'Luperci,' divided into two colleges, distinguished as 'Quinctilii' and 'Fabii',³ assembled at the 'Lupercal,' a sacred inclosure on the Palatine, where a sacrifice of goats and dogs was offered up. The Luperci then stripped themselves naked, threw the goat-skins⁴ over their shoulders⁵, and brandishing in their hands thongs cut from the hides, ran through the most frequented streets of the city smiting all whom they encountered⁶, especially married women, who eagerly offered themselves to receive the lash, since it was supposed to confer fertility. Thus Ov. Fast. 2. 425,

'Nupta, quid expectas? non tu pollentibus herbis,
Nec prece, nec magico carmine mater eris.
Excipe fecundae patienter verbera dextrae:
Iam socer optati nomen habebit avi,'

and Juv. S. 2. 140,

'steriles moriuntur, et illis
Turgida non prodest condita pyxide Lyde
Nec prodest agili palmas praebere Luperco.'

¹ See Dionys. Hal. 5. 16, Plin. H. N. 25. 4, Livy 5. 50, Augustin.

² Virg. Ae. 7. 85, Ov. Fast. 4. 649.

³ Or 'Quinctiliani' and 'Fabiani,' see Festus in verbis. Julius Caesar added a third college called after himself. See Suet. Jul. 76, Dio 44. 6.

⁴ The skin was called 'Februus' (Serv. Virg. Ae. 8. 343), which shows that the sacrifice was of a purificatory nature. See notes on 19.

⁵ 'Hic exsultantes Salios, nudosque Lupercos.' Virg. Aen. 8. 663.

⁶ Marc Antony, when consul, did not scruple to exhibit himself in this guise, and his appearance afforded an excellent theme for the satire of Cicero (Philipp. 2. 34). It was on this occasion that he offered 'a kingly crown' to Caesar.

In the two following extracts Ovid gives a description of these rites, and endeavours, in various ways, to explain their origin. He then proceeds to enquire into the etymology of the word 'Lupercal,' and first derives it from 'Lupus,' supposing the den of the wolf who suckled Romulus and Remus to have been situated at this spot, which leads him to repeat the legend of the exposure of the twins. As a second derivation, we are told that we may consider 'Lupercus' a translation of *Λυκαῖος*, an epithet of Pan, to whom the *Λυκαῖον ὄρος*, or Wolf Mountain in Arcadia was sacred. This was the Greek version of the matter, and commonly current among the Romans in the age of Virgil, as we see from *Ae. 8. 342*:

'Hic lucum ingentem, quem Romulus acer Asylum
Rettulit, et gelida monstrat sub rupe Lupercal,
Parrhasio dictum Panis de more Lycaeï¹.

Some curious details are given by Dionysius, who tells us that one of the first acts of the colony under Evander was to consecrate a shrine to Lycean Pan, the most ancient and honoured of the Arcadian deities, 'having found out a fitting spot which the Romans call "Lupercalium," but we (the Greeks) would name "Lyceum." The ground in every direction about the sacred inclosure being now covered with buildings, it has become difficult to form an idea of the original aspect of the place. But there was in ancient times, as we are told, a great cave under the hill, covered over by a dense thicket; deep springs welled from beneath the rocks, while the cliffs all round were shaded by numerous tall trees. Having there erected an altar to the god, they performed, in the manner of their country, a sacrifice which is still offered by the Romans in the month of February, after the winter solstice, the ancient ceremonies being performed without change.'

There can be little doubt, however, that these derivations and explanations² are all equally futile, for we find distinct traces of an ancient Latin god and goddess, 'Lupercus' and 'Luperca,' of whom the latter is said to be the very wolf who suckled the twins raised to the rank of a deity³. Hence the 'Luperci' would be their priests, the 'Lupercal'

¹ The note of Servius is worth reading.

² We ought not to omit a very choice one preserved by Quintilian, *1. 5*, who tells us that some persons maintained that 'Lupercal' was a triple compound of the words 'luere per capram.'

³ See Justin *43. 1*, Varro *ap. Arnob. 4. 3*, Lactant. *1. 20*, Hartung. *2. p. 176*.

their shrine, the 'Lupercalia' their proper festival. Their worship was afterwards mixed up with that of Faunus, who in his turn was identified with Pan, thus forming one of those confused combinations so frequent in the religion of the later Romans¹.

TERTIA post Idus nudos Aurora Lupercos

Adspicit: et Fauni sacra bicornis eunt.

Dicite, Pierides, sacrorum quae sit origo:

Attigerint Latias unde petita domos.

Pana Deum pecoris veteres coluisse feruntur 5

Arcades; Arcadiis plurimus ille iugis.

Testis erit Pholoë, testes Stymphalides undae,

Quique citis Ladon in mare currit aquis;

Cinctaque pinetis nemoris iuga Nonacrini;

Altaque Cyllene, Parrhasiaeque nives. 10

Pan erat armenti custos, Pan numen equarum:

. Munus ob incolumes ille ferebat oves.

Transtulit Evander silvestria numina secum:

Hic, ubi nunc urbs est, tum locus urbis erat.

Inde Deum colimus, devectaque sacra Pelasgis: 15

Flamen ad haec prisco more Dialis erat.

Cur igitur currant; et cur, sic currere mos est,

Nuda ferant posita corpora veste, rogas?

Ipse Deus velox discurrere gaudet in altis

Montibus, et subitas concitat ille feras. 20

Ipse Deus nudus nudos iubet ire ministros:

Nec satis ad cursum commoda vestis erat.

* * * * *

¹ There were 'Faunalia' in December also, so that possibly Faunus may originally have had no connection with the festivals in February. See Horace, Ode to Faunus, Od. 3. 18:

'Ludit herboso pecus omne campo,
Quum tibi Nonae redeunt Decembres;
Festus in pratis vacat otioso
Cum bove pagus.'

Adde peregrinis causas, mea Musa, Latinas,
 Inque suo noster pulvere currat equus.
 Cornipedi Fauno caesa de more capella, 25
 Venit ad exiguas turba vocata dapes;
 Dumque sacerdotes verubus transsuta salignis
 Exta parant, medias sole tenente vias,
 Romulus et frater, pastoralisque iuventus,
 Solibus et campo corpora nuda dabant. 30
 Caestibus, et iaculis, et missi pondere saxi,
 Brachia per lusus experienda dabant.
 Pastor ab excelso, Per devia rura iuencos,
 Romule, praedones, eripe, dixit, agunt.
 Longum erat armari. Diversis exit uterque 35
 Partibus; accursu praeda recepta Remi.
 Vt rediit, verubus stridentia detrahit exta:
 Atque ait, Haec certe non nisi victor edet.
 Dicta facit, Fabiique simul. Venit irritus illuc
 Romulus, et mensas ossaque nuda videt. 40
 Risit, et indoluit Fabios potuisse Remumque
 Vincere: Quinctilios non potuisse suos.
 Fama manet facti, posito velamine currunt:
 Et memorem famam, quod bene cessit, habet.

16.

LUPERCAL.

FAS. II. 381.

THE origin of the ceremonies practised at the Lupercalia having been discussed, the poet proceeds to investigate the etymology of the word 'Lupercal.'

FORSITAN et quaeras, cur sit locus ille Lupercal;
 Quaeve diem tali nomine causa notet.
 Ilia Vestalis caelestia semina partu
 Ediderat, patruo regna tenente suo.

Is iubet auferri parvos, et in amne necari:

5

uppose Quid facis? ex istis Romulus alter erit.

Iussa recusantes peragunt lacrimosa ministri,

Flent tamen, et geminos in loca iussa ferunt.

Albula, quem Tibrin mersus Tiberinus in unda

Reddidit, hibernis forte tumebat aquis.

10

Hic, ubi nunc Fora sunt, lintres errare videres;

Quaque iacent valles, Maxime Circe, tuae.

Huc ubi venerunt, neque enim procedere possunt

Longius, ex illis unus et alter, ait:

At quam sunt similes! at quam formosus uterque! 15

Plus tamen ex illis iste vigoris habet.

Si genus arguitur vultu, ni fallit imago,

Nescio quem vobis suspicor esse Deum.

At si quis vestrae Deus esset originis auctor:

In tam praecipiti tempore ferret opem.

20

Ferret opem certe, si non ope mater egeret:

Quae facta est uno mater et orba die.

Nata simul, moritura simul, simul ite sub undas

Corpora. Desierat; deposuitque sinu.

Vagierunt clamore pari; sentire putares;

25

Hi redeunt udis in sua tecta genis.

Sustinet impositos summa cavus alveus unda;

Heu quantum fati parva tabella vehit!

Alveus in limo silvis appulsus opacis,

Paullatim fluvio deficiente, sedet.

30

Arbor erat: remanent vestigia: quaeque vocatur

Rumina nunc ficus, Romula ficus erat.

Venit ad expositos, mirum, lupa feta gemellos,

Quis credat pueris non nocuisse feram?

Non nocuisse parum est: prodest quoque; quos lupa nutrit,

Perdere cognatae sustinuerunt manus.

36

Constitit, et cauda teneris blanditur alumnis,
 Et fingit lingua corpora bina sua.
 Marte satos scires; timor abfuit. Vbera ducunt,
 Nec sibi promissi lactis aluntur ope. 40
 Illa loco nomen fecit, locus ipse Lupercis,
 Magna dati nutrix praemia lactis habet.
 Quid vetat Arcadio dictos a monte Lupercos?
 Faunus in Arcadia templa Lycaeus habet.

17.

ROMAE NATALIS.

FAS. IV. 809.

MORS REMI.

OMM, when describing the festival of the Palilia, celebrated on 21st April, which was believed to be the birthday of Rome, takes occasion to relate the circumstances attending the foundation of the city and the tragical end of Remus.

I AM luerat poenas frater Numitoris, et omne
 Pastorum gemino sub duce vulgus erat.
 Contrahere agrestes, et moenia ponere utrique
 Convenit. Ambigitur moenia ponat uter.
 Nil opus est, dixit, certamine, Romulus, ullo: 5
 Magna fides avium est, experiamur aves.
 Res placet. Alter init nemorosi saxa Palati,
 Alter Aventinum mane cacumen init.
 Sex Remus, hic volucres bis sex videt ordine: pacto
 Statur: et arbitrium Romulus urbis habet. 10
 Apta dies legitur, qua moenia signet aratro,
 Sacra Palis suberant: inde movetur opus.
 Fossa fit ad solidum: fruges iaciuntur in ima,
 Et de vicino terra petita solo.
 Fossa repletur humo, plenaeque imponitur ara: 15
 Et novus accenso fungitur igne focus.

Inde premens stivam designat moenia sulco :

Alba iugum niveo cum bove vacca tulit.

Vox fuit haec regis, Condenti, Iupiter, urbem,

Et genitor Mavors, Vestaque mater ades ; 20

Quosque pium est adhibere Deos, advertite cuncti :

Auspicious vobis hoc mihi surgat opus. *mihi*

Longa sit huic aetas, dominaeque potentia terrae : *potentia*

Sitque sub hac oriens occiduusque dies.

Ille precabatur. Tonitru dedit omnia laevo 25

Iupiter : et laevo fulmina missa polo.

Augurio laeti iaciunt fundamina cives ;

Et novus exiguo tempore murus erat.

Hoc Celer urget opus, quem Romulus ipse vocarat ;

Sintque, Celer, curae, dixerat, ista tuae. 30

Neve quis aut muros, aut factam vomere fossam

Transeat ; audentem talia dede neci.

Quod Remus ignorans, humiles contemnere muros

Coepit, et, His populus, dicere, tutus erit ?

Nec mora, transsiluit. Rutro Celer occupat ausum, 35

Ille premit duram sanguinolentus humum.

Haec ubi rex didicit ; lacrimas introrsus obortas

Devorat, et clausum pectore vulnus habet.

Flere palam non vult, exemplaue fortia servat :

Sicque meos muros transeat hostis, ait. 40

Dat tamen exsequias : nec iam suspendere fletum

Sustinet : et pietas dissimulata patet ;

Osculaque applicuit posito suprema feretro :

Atque ait, Invito, frater, adempte, vale.

Arsurosque artus unxit : fecere, quod ille, 45

Faustulus, et maestas Acca soluta comas.

Tum iuvenem nondum facti flere Quirites,

Vltima plorato subdita flamma rogo est.

Vrbs oritur, quis tunc hoc ulli credere posset?

Victorem terris impositura pedem.

50

Cuncta regas: et sis magno sub Caesare semper:

Saepe etiam plures nominis huius habe.

Et quoties steteris domito sublimis in orbe,

Omnia sint humeris inferiora tuis.

18. SACRA PRISCA, VICTIMAE, ETC. FAS. I. 335.

VICTIMA, quae dextra cecidit victrice, vocatur;

Hostibus a motis hostia nomen habet.

Ante, Deos homini quod conciliare valeret,

Far erat, et puri lucida mica salis.

Nondum pertulerat lacrimatas cortice myrrhas *dicta* 5

Acta per aequoreas hospita navis aquas.

Tura nec Euphrates, nec miserat India costum,

Nec fuerant rubri cognita fila croci.

Ara dabat fumos, herbis contenta Sabinis,

Et non exiguo laurus adusta sono.

10

Si quis erat, factis prati de flore coronis

Qui posset violas addere, dives erat.

Hic, qui nunc aperit percussi viscera tauri,

In sacris nullum culter habebat opus. —

Prima Ceres avidae gavisa est sanguine porcae,

15

Vlta suas merita caede nocentis opes.

Nam sata, vere novo, teneris lactentia succis,

Eruta setigeræ comperit ore suis.

Sus dederat poenas. Exemplo territus huius

Palmitè debueras abstinuisse, caper.

20

Quem spectans aliquis dentes in vite prementem,

Talia non tacito dicta dolore dedit:

Rode, caper, vitem: tamen hinc, cum stabis ad aram,

In tua quod spargi cornua possit, erit.

^{229m} Verba fides sequitur: noxae tibi deditus hostis 25

Spargitur affuso cornua, Bacche, mero.

Culpa sui nocuit: nocuit quoque culpa capellae,

Quid bos, quid placidae commeruistis oves?

Flebat Aristaeus, quod apes cum stirpe necatas

Viderat inceptos destituisse favos. 30

Caerula quem genetrix aegre solata dolentem,

Addidit haec dictis ultima verba suis:

Siste, puer, lacrimas: Proteus tua damna levabit;

Quoque modo repares, quae periere, dabit. ^{negat}

Decipiat ne te versis tamen ille figuris; 35

Impediant geminas vincula firma manus.

Pervenit ad vatem iuvenis: resolutaque somno

Alligat aequorei brachia capta senis.

Ille sua faciem transformis adulterat arte:

Mox domitus vinclis in sua membra redit. 40

Oraque caerulea tollens rorantia barba,

Qua, dixit, repares arte, requiris, apes?

Obrue mactati corpus tellure iuvenci:

Quod petis a nobis, obrutus ille dabit.

Iussa facit pastor. Fervent examina putri 45

De bove: mille animas una necata dedit.

Poscit ovem fatum. Verbenas improba carpsit;

Quas pia Dis ruris ferre solebat anus.

Quid tuti superest, animam cum ponat in aris

Lanigerumque pecus, ruricolaeque boves? 50

Placat equo Persis radiis Hyperiona cinctum,

Ne detur celeri victima tarda Deo.

Quod semel est triplici pro virgine caesa Dianae,

Nunc quoque pro nulla virgine cerva cadit.

Extā canum vidi Triviae libare Sapaecos: 55

Et quicumque tuas accolit, Haeme, nives.

Caeditur et rigido Custodi ruris asellus,
 Hellespontiaco victima grata Deo.
 Intactae fueratis aves, solatia ruris,
 Assuetum silvis, innocuumque genus; 60
 Quae facitis nidos, quae plumis ova fovetis,
 Et facili dulces editis ore modos.
 Sed nihil ista iuvant: quia linguae crimen habetis,
 Dique putant mentes vos aperire suas.
 Nec tamen id falsum. Nam, Dîs ut proxima quaeque,
 Nunc penna veras, nunc datis ore notas. 66
 Tuta diu volucrum proles, tum denique caesa est,
 Iuveruntque Deos indicis exta sui.
 Ergo saepe suo coniux abducta marito
 Vritur in calidis alba columba focis. 70
 Nec defensa iuvant Capitolia, quo minus anser
 Det iecur in lances, Inachi lauta, tuas. ~ 0
 Nocte Deae Nocti cristatus caeditur ales,
 Quod tepidum vigili provocat ore diem.

19.

FEBRVA.

FAS. II. 19.

THE poet, before entering upon a description of the festivals celebrated during the second month of the year, discusses the meaning of the word 'Februarius,' and adds some remarks upon the nature and use of expiations and purifications. The following passages from Varro and Festus will serve to illustrate the commencement of this extract. Varro, L. L. 6. 3: 'Rex cum ferias menstruas Nonis Februariis edicit, hunc diem Februatum appellat. Februum Sabini purgamentum, et id in sacris nostris verbum.' Again, after giving the etymology of the names of the ten months which composed the year of Romulus, he continues, L. L. 6. 4: 'Ad hos qui additi, prior a principe Deo Ianuarius appellatus; posterior, ut idem dicunt scriptores, ab Diis inferis Februarius appellatus quod tum his parentetur. Ego magis arbitror Februarium a die februato, quod tum februatur populus, id est

Lupercis nudis lustratur antiquum oppidum Palatinum gregibus humanis cinctum.'

The words of Festus are to the same purpose: '*Februarius mensis dictus, quod tum, id est, extremo mense anni, populus februaretur, id est, lustraretur ac purgaretur. . . . Quaecumque deinde purgamenti causa in quibusque sacrificiis adhibentur, Februa appellantur. Id vero quod purgatur, dicitur februatum.*'

FEBRVA Romani dixere piamina patres :

Nunc quoque dant verbo plurima signa fidem. *Latin*
Pontifices ab Rege petunt et Flamine lanas,

Quis veteri lingua Februa nomen erat.

Quaeque capit lictor domibus purgamina certis, 5

Torrida cum mica farra, vocantur idem.

Nomen idem ramo, qui, caesus ab arbore pura,

Casta sacerdotum tempora fronde tegit.

Ipse ego Flaminicam poscentem februa vidi :

Februa poscenti pinea virga data est. 10

Denique quodcunque est, quo pectora nostra pientur,

Hoc apud intonsos nomen habebat avos.

Mensis ab his dictus, secta quia pelle Luperci

Omne solum lustrant, idque piamen habent ;

Aut quia placatis sunt tempora pura sepulchris, 15

Tunc cum ferale praeteriere dies.

Omne nefas, omnemque mali purgamina causam

Credebant nostri tollere posse senes.

Graecia principium moris fuit. Illa nocentes

Impia lustratos ponere facta putat. 20

Actoriden Peleus, ipsum quoque Pelea Phoci

Caede per Haemonias solvit Acastus aquas.

Vectam frenatis per inane draconibus Aegeus

Credulus immerita Phasida iuvit ope.

Amphiaraides Naupactoo Acheloo, 25

Solve nefas, dixit. Solvit et ille nefas.

Ah nimium faciles, qui tristia crimina caedis

Fluminea tolli posse putetis aqua!

Sed tamen, antiqui ne nescius ordinis erres,

Primus, ut est, Iani mensis et ante fuit.

30

Qui sequitur Ianum, veteris fuit ultimus anni;

Tu quoque sacrorum, Termine, finis eras.

Primus enim, Iani mensis quia ianua prima est;

Qui sacer est imis Manibus, imus erat.

Postmodo creduntur spatio distantia longo

35

Tempora bis quini continuasse Viri. *connected*

20.

FERALIA.

FAS. II. 533.

'MANES' is the general denomination for the spirits of the dead. They were believed to partake, in some degree, of the divine nature, and hence were frequently addressed 'Di Manes'.¹ According to Apuleius², all souls separated from the body were anciently comprehended under the term 'Lemures'; such of these as were beneficent, and watched over the abodes of their descendants with protecting care, were called 'Lares'; unhappy wandering ghosts who terrified the good were known as 'Larvae'; while the name 'Manes' was applied to those whose condition was uncertain³. These distinctions, if they ever existed in the popular creed, were certainly not generally observed by the poets, many of whom use the word 'Manes' for departed spirits without limitation, while both 'Lemures' and 'Larvae' denote spectres and hobgoblins; thus Hor. Ep. 2. 2, 208,

'Somnia, terrores magicos, miracula, sagas,
Nocturnos Lemures, portentaque Thessala rides?'

¹ Generally expressed in sepulchral inscriptions by the abbreviation D. M. 'Dis Manibus,' or D. M. S. 'Dis Manibus Sacrum.'

² De Deo Socratis.

³ August. de Civ. Dei, II. 9, thus expresses the opinion of Plato: 'Dicit quidem et animas hominum daemones esse, et ex hominibus fieri Lares, si boni meriti sunt: Lemures si mali, seu Larvas: Manes autem deos dici, si incertum est bonorum eos, seu malorum esse meritorum.'

Pers. S. 5. 185,

‘Tunc nigri Lemures, ovoque pericula rupto;’

Plaut. Aul. 4. 4. 15,

‘Larvae hunc atque intemperiae insaniaeque agitant senem.’

And again, Capt. 3. 4. 66,

‘Iam deliramenta loquitur: Larvae stimulant virum.’

While by Ovid, as will be seen below, ‘Manes’ and ‘Lemures’ are considered synonymous.

It appears from this and the following Extract, that two festivals were celebrated annually in honour of departed spirits; one of these was in February, and continued for more than a single day, the last day of the solemnities being called the ‘Feralia.’ With regard to the etymology of the word we find in line 37

‘Hanc quia iusta *ferunt*, dixere *Feralia* lucem:

Ultima placandis Manibus illa dies,’

to which we ought to add the observations of Varro and Festus: ‘*Feralia* ab inferis et ferendo, quod ferunt tum epulas ad sepulcrum, quibus ius parentare¹.’ ‘*Feralia*, Diis Manibus sacrata festa, a ferendis epulis, vel a feriendis pecudibus appellata².’

With regard to the second festival, see notes to the next Extract.

EST honor et tumulis. Animas placate paternas,
Parvaque in extinctas munera ferte pyras.

Parva petunt Manes. Pietas pro divite grata est

Munere. Non avidos Styx habet ima deos.

Tegula porrectis satis est velata coronis,

5

Et sparsae fruges, parcaque mica salis,

Inque mero mollita Ceres, violaeque solutae,

Haec habeat media testa relictia via.

Nec maiora veto: sed et his placabilis umbra est;

Adde preces positis et sua verba focis.

10

Hunc morem Aeneas, pietatis idoneus auctor,

Attulit in terras, iuste Latine, tuas.

¹ Varro L. L. 6. 3.

² Festus in verb.

Ille patris Genio sollemnia dona ferebat;
 Hinc populi ritus edidicere pios.
 At quondam, dum longa gerunt pugnacibus armis 15
 Bella, Parentales deseruere dies.
 Non impune fuit. Nam dicitur omine ab isto
 Roma suburbanis incaluisse rogis.
 Vix equidem credo: bustis exisse feruntur, *sepulchris*
 Et tacitae questi tempore noctis avi; *sepulchris* 20
 Perque vias urbis, Latiosque ululasse per agros
 Deformes animas, vulgus inane, ferunt.
 Post ea praeteriti tumultis redduntur honores,
 Prodigis et venit funeribusque modus.
 Dum tamen haec fiunt, viduae cessate puellae: *gubere* 25
 Expectet puros pinea taeda dies.
 Nec tibi, quae cupidae matura videbere matri,
 Comat virgineas hasta recurva comas.
 Conde tuas, Hymenaeae, faces, et ab ignibus atris
 Aufer. Habent alias maesta sepulcra faces. 30
 Di quoque templorum foribus celentur opertis,
 Ture vacent arae, stentque sine igne foci.
 Nunc animae tenues et corpora functa sepulcris *destructis*
 Errant: nunc posito pascitur umbra cibo.
 Nec tamen haec ultra, quam tot de mense supersint 35
 Luciferi, quot habent carmina nostra pedes.
 Hanc, quia iusta ferunt, dixere *Feralia* lucem,
 Ultima placandis Manibus illa dies.
 Ecce anus in mediis residens annosa puellis
 Sacra facit Tacitae: vix tamen ipsa tacet; 40
 Et digitis tria tura tribus sub limine ponit,
 Qua brevis occultum mus sibi fecit iter.
 Tum cantata ligat cum fusco licia plumbo;
 Et septem nigras versat in ore fabas;

vered Quodque pice adstrinxit, quod acu traiecit ahenā, 45
 Obsutum maenae torret in igne caput.
 Vina quoque instillat. Vini quodcumque relictum est,
 Aut ipsa, aut comites, plus tamen ipsa, bibit.
 Hostiles linguas inimicaque vinximus ora,
 Dicit discedens, ebriaque exit anus. 50

21.

LEMURIA.

FAS. V. 419.

THE second festival in honour of departed spirits was the 'Lemuria,' celebrated on the 9th, 11th, and 13th of May. A description is here given of the nocturnal spells which had for their object the expulsion of unquiet ghosts from the dwellings of the living; an attempt, not very successful, is then made to discover the etymology of the word, and some of the superstitions connected with this period are enumerated.

HINC ubi protulerit formosa ter Hesperus ora,
 Ter dederint Phoebō sidera victa locum;
 Ritus erit veteris, nocturna Lemuria, sacri;
 Inferias tacitas Manibus illa dabunt.
 Annus erat brevior; nec adhuc pia februa norant: 5
 Nec tu dux mensum, Iane biformis, eras.
 Iam tamen exstincto cineri sua dona ferebant:
 Compositique nepos busta piabat avi.
 Mensis erat Maius, maiorum nomine dictus,
 Qui partem prisca nunc quoque moris habet. 10
 Nox ubi iam media est, somnoque silentia praebet,
 Et canis, et variae conticuistis aves;
 Ille memor veteris ritus timidusque Deorum,
 Surgit: habent gemini vincula nulla pedes.
de Signaque dat digitis medio cum pollice iunctis; 15
 Occurrat tacito ne levis umbra sibi.

Terque manus puras fontana perluit unda;

Vertitur, et nigras accipit ore fabas.

Aversusque iacit: sed dum iacit, Haec ego mitto;

His, inquit, redimo meque meosque fabis. *sameum* 20

Hoc novies dicit, nec respicit. Vmbra putatur

uanae uanae Colligere, et nullo terga vidente sequi.

itell Rursus aquam tangit, Temesaeaque concrepat aera:

Et rogat, ut tectis exeat umbra suis.

Cum dixit novies, Manes exite paterni, 25

Respicit, et pure sacra peracta putat.

Dicta sit unde dies, quae nominis extet origo,

Me fugit. Ex aliquo est invenienda deo.

* * * * *

Mox etiam Lemures animas dixere silentum;

Hic verbi sensus, vis ea vocis erat. 30

Fana tamen veteres illis clausere diebus,

Vt nunc ferali tempore opera vides.

Nec viduae taedis eadem, nec virginis apta

Tempora. Quae nupsit, non diuturna fuit.

Hac quoque de causa, si te proverbia tangunt, 35

u. nichil Mense malas Maio nubere vulgus ait.

Sed tamen haec tria sunt ab eodem tempore festa

Inter se nullo continuata die.

at no

line

22.

TERMINVS.

FAS. II. 639.

THE 'Terminalia,' in honour of Terminus, god of boundaries, was a festival celebrated on VII. Kal. Mart. The origin and the nature of the worship of this deity is described by Dionysius, when treating of the institutions of Numa, A. R. 2. 74: 'In order that every one might be contented with his own, and not covet what belonged to others, he laid down laws for fixing the boundaries of property. For having

ordered each one to draw a line round his own possessions, and to set up stones upon the limits, he consecrated these stones to Jupiter Terminalis (*ῥόλιον Διός*), and commanded all, upon a fixed day every year, to meet together¹ on the spot where they were erected and offer sacrifices to them, and established the festival of the god of boundaries as one of the most honoured solemnities. This the Romans call 'Terminalia,' the word being borrowed from the Greek with the change of a single letter². If any one should conceal or remove the landmarks, it was enacted that the person guilty of such deed should be devoted to the god, so that any one might kill him with impunity as sacrilegious. These institutions were not confined to the possession of individuals only, but extended also to what belonged to the state, in order that the gods of boundaries might separate the territory of the Romans from that of neighbouring tribes, and public from private property. These ordinances the Romans observe in our own days, both from religious motives and as a memorial of the olden time. For they consider the 'Termini' as gods, and offer sacrifices to them; nothing, however, that has life, for it is considered unholy to shed blood on these stones, but cakes of flour and other first-fruits of the earth.'

With regard to the bloodless sacrifices, although such appears to have been the custom in early ages³, yet it certainly had fallen into disuse before the time of Dionysius, as we see from lines 17, 18 of the present Extract, and also from Hor. Epod. 2. 59,

'Vel agna festis caesa Terminalibus.'

It would appear also from the above account, that Jupiter was the guardian of boundaries with the epithet 'Terminalis,' but that from the practice of offering sacrifices at the stones used for landmarks these came to be considered in the popular creed as the emblems of a distinct deity.

There is a passage in Lactantius also worth quoting⁴: 'Quid, qui

¹ He means, of course, that those who had a common boundary were to meet at this landmark.

² 'Termen,' an old form of 'Terminus' (Varro L. L. 5. 4), differs by one letter only from the Greek *τέρμα*.

³ See Plutarch, Num. c. 16, and Quaest. Rom. c. 15.

⁴ De Falsa Religione, I. 20.

lapidem colunt informem, atque rudem, cui nomen est Terminus?....
 Et huic ergo publice supplicatur, quasi custodi finium Deo: qui non
 tantum lapis, sed etiam stipes interdum est. Quid de iis dicam, qui
 colunt talia? nisi ipsos potissimum lapides, ac stipites esse?

NOX ubi transierit, solito celebretur honore,
 Separat indicio qui Deus arva suo.

Termine, sive lapis, sive es defossus in agro

Stipes ab antiquis, sic quoque numen habes:

Te duo diversa domini pro parte coronant; *land. m. m. 5*

Binaque sarta tibi, binaque liba ferunt.

Ara fit; huc ignem curto fert rustica testu

Sumptum de tepidis ipsa colona focis.

Ligna senex minuit, concisaque construit alte;

Et solida ramos figere pugnat humo. 10

Dum sicco primas irritat cortice flammis,

Stat puer, et manibus lata canistra tenet.

Inde, ubi ter fruges medios immisit in ignes,

Porrigit incisos filia parva favos.

Vina tenent alii, libantur singula flammis, 15

Spectant, et linguis candida turba favent.

Spargitur et caeso communis Terminus agno;

Nec queritur, lactens cum sibi porca datur.

Conveniunt, celebrantque dapes vicinia supplex,

Et cantant laudes, Termine sancte, tuas. 20

Tu populos, urbesque, et regna ingentia finis, *finis*

Omnis erit sine te litigiosus ager.

Nulla tibi ambitio est: nullo corrumpereis auro:

in Legitima servas credita rura fide.

Si tu signasses olim Thyreatida terram, 25

Corpora non leto missa trecenta forent:

Nec foret Othryades congestis lectus in armis,

O quantum patriae sanguinis ille dedit!

Quid, nova cum fierent Capitolia? nempe Deorum
 Cuncta Iovi cessit turba, locumque dedit. 30
 Terminus, ut veteres memorant, inventus in aede,
 Restitit: et magno cum Iove templa tenet.
 Nunc quoque, se supra ne quid nisi sidera cernat,
 Exiguum templi tecta foramen habent.
 Termine, post illud *levitas* tibi libera non est: 35
 Qua positus fueris in statione, mane.
 Nec tu vicino quicquam concede roganti;
 Ne videare hominem praeposuisse Iovi.
 Et seu vomeribus, seu tu pulsabere rastris,
 Clamato, Meus est hic ager, ille tuus. 40
 Est via, quae populum Laurentes ducit in agros,
 Quondam Dardanio regna petita duci.
 Illac lanigeri pecoris tibi, Termine, fibris
 Sacra videt fieri sextus ab Vrbe lapis.
 Gentibus est aliis tellus data limite certo: 45
 Romanae spatium est Urbis et orbis idem.

23.

ROBIGO.

FAS. IV. 901.

THE festival of the 'Robigalia' was celebrated on VII. Kal. Mai. (25th April), in order to propitiate the deity Robigus or Rubigus, to whose influence the mildew or smut in corn was attributed.

We find Robigo addressed also as a female, but this word seems to mean properly the disease itself, while Robigus is the power which causes it, unless indeed we suppose Robigus and Robigo to have been a married pair, according to the fashion of the Italian deities. The term is thus explained by Servius in his note on Virg. G. i. 151,

'Mox et frumentis labor additus, ut mala culmos
 Esset robigo.'

'Robigo autem genus est vitii, quo culmi pereunt, quod a rusticanis calamitas dicitur. Hoc autem genus vitii ex nebula nasci solet, cum

nigrescunt et consumuntur frumenta. Inde et *Robigus* deus et sacra eius septimo Kalendas Maias *Robigalia* appellantur.'

Varro, in his treatise *De Re Rustica* 1. 1, includes *Robigus* among the twelve 'Dii Consentes' who were worshipped by the husbandman. The passage is so important for the illustration of the old Latin rural superstitions, that it deserves to be consulted. See also *Id. De Ling. Lat.* 6. 3, and also *Pliny H. N.* 18. 29, which bears directly upon this and *Extract 29* on the *Floralia*, p. 75.

SEX ubi quae restant luces Aprilis habebit;

In medio cursu tempora veris erunt.

Et frustra pecudem quaeres Athamantidos Helles :

Signaque dant imbres : exoriturque Canis.

Hac mihi Nomento Romam cum luce redirem, 5

Obstitit in media candida pompa via.

Flamen in antiquae lucum Robiginis ibat,

Exta canis flammis, exta daturus ovis.

Protinus accessi, ritus ne nescius essem,

Edidit haec Flamen verba, Quirine, tuus : 10

Aspera Robigo, parcas Cerealibus herbis,

Et tremat in summa leve cacumen humo.

Tu sata sideribus caeli nutrita secundi

Crescere, dum fiant falcibus apta, sinas.

Vis tua non levis est. Quae tu frumenta notasti, 15

Maestus in amissis illa colonus habet.

Nec venti tantum Cereri nocuere, nec imbres,

Nec sic marmoreo pallet adusta gelu ;

Quantum, si culmos Titan incalfacit udos,

Tum locus est irae, Diva timenda, tuae. 20

Parce, precor, scabrasque manus a messibus aufer ;

Neve noce cultis : posse nocere sat est.

Nec teneras segetes, sed durum contere ferrum,

Quodque potest alios perdere, perde prior.

Vtilius gladios et tela nocentia carpes, 25
 Nil opus est illis: otia mundus agit.
 Sarcula nunc, durusque bidens, et vomer[†] aduncus,
 Ruris opes niteant: inquinet arma situs.
 Conatusque aliquis vagina ducere ferrum,
 Adstrictum longa sentiat esse mora. *neglect* 30
 At tu ne viola Cererem; semperque colonus
 Absenti possit solvere vota tibi.
 Dixerat. A dextra villis mantele solutis, *longer than the*
 Cumque meri patera turis acerra fuit.
 Tura focis vinumque dedit, fibrasque bidentis, 35
 Turpiaque obscaenae, vidimus, exta canis.
 Tum mihi, Cur detur sacris nova victima, quaeris?
 Quaesieram: causam percipe, Flamen ait:
 Est Canis, Icarium dicunt, quo sidere moto
 Tosta sitit tellus, praecipiturque seges. 40
 Pro cane sidereo canis hic imponitur arae:
 Et, quare pereat, nil nisi nomen habet.

24.

PALILIA.

FAS. IV. 721.

THIS Extract contains an account of the 'Palilia,' or festival of Pales, the deity of shepherds, which was celebrated on the 21st of April (XI. Kal. Mai.), the day upon which, according to tradition, the foundations of the eternal city were laid by Romulus, the 'Dies Natalis Urbis Romae.' The following lines, combined with Tibullus 2. 5, 87, et seqq., afford full information with regard to the ceremonies observed, the object of which was the purification or lustration first of the flocks, and then of the shepherds themselves. Two points deserve attention.

1. Doubts exist as to the gender of Pales. Virgil, Tibullus, and Ovid speak of this divinity as a female, but with Varro¹ and others², Pales is a male god.

¹ Servius on Virg. G. 3. 1. ² See Arnobius adv. Gent. lib. 3. 23, 40.

2. The greatest confusion exists in ancient MSS. wherever this festival is mentioned, with regard to the orthography. 'Parilia' is found as often as 'Palilia,' and many of the old grammarians prefer the former, which is to be taken, according to some, 'a partu pecoris,' according to others, 'a partu Iliae.' There can be little doubt, however, that the true shape is 'Palilia,' formed directly from 'Pales;' nothing is more common than the interchange of *l* and *r* in the pronunciation of words, and the corruption 'Parilia' having been once introduced, etymologists endeavoured to explain it by inventing a plausible derivation.

NOX abiit, oriturque Aurora. Palilia ^{... demanded for} poscor:
Non poscor frustra; si favet alma Pales.

Alma Pales, faveas pastoria sacra canenti;

Prosequor officio si tua festa pio.

Certe ego de vitulo cinerem, stipulasque fabales, 5
Saepe tuli plena, februa casta, manu.

Certe ego transsilui positas ter in ordine flammas;

Vdaque roratas laurea misit aquas. ^{... j. ...}

Mota Dea est; operique favet. Navalibus exit

Puppis: habent ventos iam mea vela suos. 10

I, pete virginea, populus, suffimen ab ara;

Vesta dabit. Vestae munere purus eris.

Sanguis equi suffimen erit, vitulique favilla,

Tertia res, durae culmen inane fabae.

Pastor, oves saturas ad prima crepuscula lustra, 15

Vnda prius spargat, virgaque verrat humum.

Frondebis, et fixis decorentur ovilia ramis,

Et tegat ornatas longa corona fores.

Caerulei fiant vivo de sulfure fumi,

Tactaque fumanti sulfure balet ovis. 20

Vre maris rores, taedamque, herbasque Sabinas,

Et crepet in mediis laurus adusta focis.

Libaque de milio milii fiscella sequatur,

Rustica praecipue est hoc Dea laeta cibo.

Adde dapes mulctramque suas : dapibusque resectis, 25

Silvicolam tepido lacte precare Palen.

Consule, dic, pecori pariter pecorisque magistris,

Effugiat stabulis noxa repulsa meis.

Sive sacro pavi, sedive sub arbore sacra,

Pabulaque in bustis inscia carpsit ovis : 30

Seu nemus intravi vetitum, nostrisve fugatae

Sunt oculis Nymphae, semicaperve Deus :

Seu mea falx ramo lucum spoliavit opaco,

Vnde data est aegrae fiscina frondis ovi :

Da veniam culpae : nec, dum degrandinat, obsit 35

Agresti Fauno supposuisse pecus.

Nec noceat turbasse lacus. Ignoscite, Nymphae,

Mota quod obscuras ungula fecit aquas.

Tu, Dea, pro nobis Fontes fontanaque placa

Numina ; tu sparsos per nemus omne Deos. 40

Nec Dryadas, nec nos videamus labra Dianae,

Nec Faunum, medio cum premit arva die.

Pelle procul morbos. Valeant hominesque gregesque,

Et valeant vigiles, provida turba, canes.

Neve minus multas redigam, quam mane fuerunt, 45

Neve gemam referens vellera rapta lupo.

Absit iniqua fames. Herbae, frondesque supersint,

Quaeque lavent artus, quaeque libantur, aquae.

Vbera plena premam. Referat mihi caseus aera,

Dentque viam liquido vimina rara sero. 50

Sitque salax aries, conceptaque semina coniux

Reddat, et in stabulo multa sit agna meo.

Lanaque proveniat nullas laesura puellas,

Mollis, et ad teneras quamlibet apta manus.

Quae precor, eveniant : et nos faciamus ad annum 55

Pastorum Dominae grandia liba Pali.

His Dea placanda est; haec tu conversus ad ortus

Dic ter, et in vivo perlue rore manus.

Tum licet, apposita, veluti cratere, camella,

Lac niveum potes, purpureamque sapham. 60

Moque per arduas stipulae crepitantis acervos

Traicias celeri strenua membra pede.

25.

VEIOVIS.

FAS. III. 429.

THE Nones of March were marked in the Calendar as the day on which the temple of Veiovis or Vedius was consecrated. It stood in the hollow between the Arx and the Capitolium, 'Inter duos lucos,' as the place was called, the site of the Asylum of Romulus. The nature of this god, and the meaning of his name, were alike matters of controversy in the Augustan age. Ovid observing that the particle 've,' in composition with certain words, signifies 'small,' concludes that Veiovis is 'Young Jove,' an opinion supported by the appearance of the statue which he describes.

Dionysius of Halicarnassus, I. 15, when recounting the establishment of the Asylum, confesses his ignorance on this point: 'The place between the Capitolium and the Arx, which is now called in the Roman language "Inter duos lucos," (*μεθόριον δυοῖν δρυμῶν*,) (at that time it received its name from the existing state of things, for it was shadowed over by a thick wood on both sides, where it touched the eminences,) Romulus set apart as a sacred place of refuge for suppliants, and built a temple upon the spot, but to what god or genius it was dedicated, I cannot positively say.'

There is, moreover, a chapter in Aulus Gellius, 5. 12, which will serve as a commentary upon this Extract, although he maintains that 'Veiovis' means 'The destroyer': 'Est aedes Veiovis Romae inter Arcem et Capitolium. Cum *Iovem* a *iuvando* nominassent, eum quoque contra deum, qui non iuvandi potestatem sed vim nocendi haberet, (nam deos quosdam, ut prodessent, celebrabant, quosdam ut ne obsessent, placabant,) *Veiovem* appellaverunt, dempta atque detracta iuvandi facultate. *Ve* enim particula, quae in aliis atque aliis vocabulis variatim, duplicem significatum eundemque inter sese diversum capit. Nam et augendae rei et minuendae valet, sicut aliae particulae plurimae, propter quod accidit, ut quaedam

vocabula, quibus particula ista praeponitur ambigua sint, et utroque versum dicantur, yeluti *vescum*, *vebemens*, et *vegrande*, de quibus alio in loco, uberiore tractatu facto, admonuimus: *vesani* autem et *vecordes* ex una tantum parte dicti, quae privativa est. Simulacrum igitur dei *Veiovis*, quod est in aede, de qua supra dixi, sagittas tenet, quae sunt videlicet paratae ad nocendum. Quapropter eum deum plerique Apollinem esse dixerunt immolaturque ritu [humano] capra: eiusque animalis figmentum iuxta simulacrum stat.'

Others, following out the idea that Veiovis was the Destroyer, believed him to be the same with Pluto: thus Martianus Capella 2. 9, 'Vedius, id est, Pluton, quem etiam Ditem Veiovemque dixere,' which is strongly corroborated by the Carmen Devotionis, preserved by Macrobius S. 3. 9, in which the infernal gods are invoked: 'Dis pater, Veiovis, Manes, sive vos quo alio nomine fas est nominare,' &c.

VNA nota est Martis Nonis: sacrata quod illis
Templa putant lucos Veiovis ante duos.

Romulus ut saxo lucum circumdedit alto,

Quilibet, Huc, inquit, confuge; tutus eris.

O quam de tenui Romanus origine crevit! 5

Turba vetus quam non invidiosa fuit!

Ne tamen ignaro novitas tibi nominis obstet;

Disce quis iste Deus, curve vocetur ita.

Iupiter est iuvenis: iuveniles adspice vultus.

Adspice deinde manum: fulmina nulla tenet. 10

Fulmina, post ausos caelum affectare Gigantas,

Sumpta Iovi: primo tempore inermis erat.

Ignibus Ossa novis, et Pelion altior Ossa

Arsit, et in solida fixus Olympus humo.

Stat quoque capra simul: Nymphae pavissee feruntur 15

Cretides: infanti lac dedit illa Iovi.

Nunc vocor ad nomen. Vegrandia farra coloni,

Quae male creverunt, vescaque parva vocant.

Vis ea si verbi est; cur non ego Veiovis aedem,

Aedem non magni suspicer esse Iovis? 20

26.

ANNA PERENNA.

FAS. III. 523.

THE festival of 'Anna Perenna,' who, it is manifest from the name, was the goddess of the ever-circling year, was celebrated on the Ides of March, chiefly, it would appear, by the lower orders, who assembled near the junction of the Anio with the Tiber, and devoted this day to merriment and junketing. Ovid, after giving a most lively picture of the jovial indulgences of the crowd, endeavours to connect Anna Perenna with Anna the sister of Dido, and tells a long story how she wandered to Italy, after the death of the unhappy queen, and was hospitably received by Aeneas; but having excited the jealous fury of Lavinia, she was apprised of her danger in a dream, and fleeing from the palace by night, was drowned in the Numicius. Several other vague suppositions, with regard to the name and nature of this deity, are afterwards detailed. The poet, however, was certainly aware of the truth, for he states that one of the arguments to prove that the Roman year originally commenced in March, rested upon the fact of the festival of Anna Perenna being celebrated in that month. Fast. 3. 146,

'Nec mihi parva fides, annos hinc isse priores
Anna quod hoc coepta est mense Perenna coli.'

As a commentary on which take the words of Macrobius, S. I. 12 :
'Eodem quoque mense et publice et privatim ad Annam Perennam sacrificatum itur : ut annare perennare commode liceat.'

IDIBVS est Annae festum geniale Perennae,

Haud procul a ripis, advena Tibri, tuis.

Plebs venit, ac virides passim disiecta per herbas

Potat, et accumbit cum pare quisque sua.

Sub Iove pars durat: pauci tentoria ponunt:

5

Sunt, quibus e ramis frondea facta casa est:

Pars ibi pro rigidis calamos statuere columnis:

Desuper extentas imposuere togas.

Sole tamen vinoque calent: annosque precantur

Quot sumant cyathos; ad numerumque bibunt.

10

Invenies illic, qui Nestoris eibat annos,

Quae sit per calices facta Sibylla suos.

Illic et cantant, quidquid didicere theatris,

Et iactant faciles ad sua verba manus :

Et ducunt posito duras cratera choreas, 15

named Cul^{ta}que diffusis saltat amica comis.

Cum redeunt, titubant, et sunt spectacula vulgo,

Et fortunatos obvia turba vocat.

Occurri nuper: visa est mihi digna relatu

Pompa: senem potum pota trahebat anus. 20

27.

LARES PRAESTITES.

FAS. V. 129.

ON the Ides of May an altar had been erected to the 'Lares Praestites,' the protectors of the city, by Curius; but this, as well as the ancient statues, in which they were represented as twins, with a dog at their feet, had been destroyed by time, and the poet had sought in vain to discover them.

The notices in common books with regard to the deities termed by the Romans 'Lares' and 'Penates,' are so exceedingly imperfect that it will be useful to the student to state shortly what is known upon the subject.

The word 'Lar' is of Tuscan origin, and in that language was a title of honour, equivalent, apparently, to chief or prince. Thus we read of Lar Porsenna, king of Clusium, Lar Tolumnius, king of the Veientes¹.

The testimony of those among the Romans who were best qualified to form an opinion upon such a subject, is so precise that we can entertain no doubt that, according to the popular belief, the deities denominated 'Lares' were certain spirits of dead men who were supposed to watch over and protect the living². They were very numerous, and

¹ In Livy 3. 65 we find 'Lar Herminius,' as the name of a Roman Consul, where 'Lar' would be a simple praenomen. The reading is, however, doubtful, since Dionysius calls the same person 'Larus,' and Diodorus 'Larinus.' See also Auson. Monosyll. and Val. Max. Lib. 10.

² See Labeo, quoted by Servius on Virg. Aen. 1. 280, and Varro, quoted by Arnobius adv. Gen. 3. 41.

were ranked in classes according to the departments over which they presided. In the first place we have the grand division into—I. 'Lares Privati,'—II. 'Lares Publici', of whom the former were the objects of family worship, while the latter received the adoration of whole sections of the community. We shall examine these separately.

I. The 'Lares Privati,' or 'Domestici,' or 'Familiars,' were tutelary spirits who received the homage of all the individuals residing under the same roof. The spot peculiarly sacred to them was the 'focus,' or hearth, situated in the principal apartment, 'atrium,' and considered the central point of the mansion. Here stood the altar for domestic sacrifice, and near to this there was usually a niche, containing little images of these gods, and denominated 'lararium,' or 'aedicula,' which, in the sumptuous palaces of later times, was not unfrequently enlarged into a chapel, with magnificent decorations. The offerings to the Lares consisted chiefly of flowers, frankincense, and wine, which were presented from time to time, and regularly on the Kalends of each month. A portion of the viands consumed at each meal was also placed before them in little dishes, and victims were occasionally sacrificed. Marked reverence was paid to the Lares at the most important periods of life; to them the youth dedicated his 'bulla' when he assumed the manly gown; to them the bride presented a piece of money when betrothed according to the form termed 'coemptio;' to them she made a solemn offering on the day after her nuptials, before entering on the discharge of her matron duties; to them a grateful salutation was addressed by the master of the mansion when he returned in safety from a foreign land; and to them the soldier dedicated his arms when the toils and dangers of war were over. In order to fix these details on the memory, we may quote a few of the more important authorities. In the *Aulularia* of Plautus, the Prologue is spoken by a 'Lar Familiaris,' to whose guardianship the father of the actual proprietor of the house had committed a treasure buried beneath the hearth. The spirit, after complaining of the neglect of the son, continues thus,

'Huic filia una est: ea mihi quotidie
Aut ture, aut vino, aut aliqui semper supplicat:
Dat mihi coronas:'

¹ Pliny H. N. 21. 3.

in the *Trinummus*, i. 2. 1,

‘Larem corona nostrum decorari volo,
Uxor, venerare: ut nobis haec habitatio
Bona, fausta, felix, fortunataque eveniat.’

Cato, when describing the duties of a *Villica*, R. R. 43: says, ‘*Focum purum circumversum quotidie, priusquam cubitum eat, habeat. Kalendis, Idibus, Nonis, festus dies cum erit, coronam in focum indat. Per eosdem dies Lari familiari pro copia supplicet.*’

In the above passage, a single Lar only is supposed to belong to the dwelling; the plural, however, is quite common, as in *Juv. S. 9. 137*,

‘O parvi nostrique Lares, quos ture minuto,
Aut farre, et tenui soleo exorare corona.’

Compare also *S. 12. 83*. Again, in *Ov. Fast. 2. 633*,

‘Et libate dapes, ut grati pignus honoris
Nutriat incinctos missa patella Lares;’

and *Pers. S. 3. 25*,

‘Est tibi far modicum, purum et sine labe salinum,
Quid metuas? cultrixque foci secura patella.’

Also *Hor. Od. 3. 23. 2*,

‘Nascente luna, rustica Phidyle,
Si ture placaris et horna
Fruge Lares avidaque porca.’

Compare also *Tibull. 1. 3. 33*; *1. 10. 15-27*; *2. 1. 59*. Also *Cato R. 2, Ov. Trist. 4. 8. 21*. Finally, we may quote *Pers. S. 5. 30*,

‘Cum primum pavido custos mihi purpura cessit,
Bullaque succinctis Laribus donata pependit;’

and *Prop. 4. 1. 131*,

‘Mox, ubi bulla rudi dimissa est aurea collo,
Matris et ante deos libera sumpta toga.’

Consult also *Macrob. S. 1. 15*, *Nonius, p. 531*.

II. We now pass on to the consideration of the ‘*Lares Publici*,’ which will not detain us long. Of these the most important were:—

1. ‘*Lares Rurales*,’ guardians of the flocks and herds, and fruits of the earth, propitiated by sacrifices of calves and lambs. The poet addresses these in the lines before us.

2. ‘*Lares Compitales*,’ worshipped at the spot where two or more roads crossed each other. The ‘*Compitalitia*’ or ‘*Ludi Compitales*’

were instituted in honour of them by Servius Tullius, according to the legend narrated by Dionysius¹ and Pliny². This festival was celebrated annually on a day fixed by the praetor, but always soon after the Saturnalia. Augustus introduced the practice of decorating the statues of the 'Lares Compitales' with flowers twice a-year, in spring and in summer³.

3. 'Lares Viales.' Probably the same with the preceding, so called because their images were erected in streets and highways: their protection was invoked by travellers when setting forth on a journey. Thus Charinus, in the *Mercator* of Plautus, 5. 2. 23, when about to quit his native city,

'invoco
Vos, Lares Viales, ut me bene iuvetis.'

4. 'Lares Vicorum⁴,' guardians of the streets.

5. 'Lares Praestites,' protectors of the city. Their appearance and festival is described by Ovid, *Fast.* 5. 129, who at the same time gives a fantastic legend regarding their parentage.

6. 'Lares Permarini,' worshipped by mariners. A temple was dedicated to them in the Campus Martius, 179 B. C., which had been vowed eleven years before by L. Aemilius Regillus, in a sea-fight against the captains of Antiochus⁵. There can be little doubt that they are the same with the 'Lares Marini' of Varro, as quoted by Nonius⁶.

7. 'Lares Grundules,' who stood under the 'grundae' or projecting eaves of houses⁷.

On reviewing what has been said above with regard to the Roman Lares, we can scarcely avoid remarking the resemblance which they bear to the saints of the Roman Catholic Church. Like them the saints are believed to be the spirits of dead men, to whose protection cities, streets, roads, ships, families, and private individuals are commended: statues

¹ R. A. 4. 14.

² H. N. 36, sub fin. See also Cic. *Epp. ad Att.* 6. 7, and *In Pison.* 4, *Macrob. Sat.* 1. 7, A. Gell. 10. 24, *Festus* in voce 'Conceptivae.'

³ Suet. *Octav.* 31.

⁴ Arnob. *adv. Gen.* 3. 41.

⁵ Livy 40. 52.

⁶ 14. n. 8 and 32.

⁷ See Müller, *Die Etrusker*, vol. ii. chap. 3. A very different account of the appellation is given by Nonius 2, and by Diomedes, p. 379, ed. Putsch. These Lares are mentioned by Arnobius. In addition to the 'Lares' enumerated above, we find 'Lares Civitatum' in an inscription. See Gruter. 10. 2.

or pictures of saints are to be found in streets, crossways, bridges, ships, dwelling-houses, and all places of public and private resort; and these are honoured with garlands and offerings of every description, while lamps fed with perfumed oil burn before their shrines. Nor is this all: the holy books of the Etruscans described certain sacred rites, by means of which the souls of men might be changed into gods, a process somewhat analogous to canonization. These gods were called 'Di Animales,' as being formed from 'animæ' or mortal spirits, and are considered by Servius the same with the 'Viales' and 'Penates'¹.

It remains for us to say a few words on the 'Penates.'

The word 'Penates' appears to be a local adjective like 'nostras,' 'cuias,' 'Casinas,' 'Arpinas,' &c., and will naturally refer to the place where the gods so called were believed to reside. Now, the connection of 'penates' with 'penitus,' 'penetro,' 'penetralia,' is so clear, that even if we had no other evidence, we should at once arrive at the conclusion that the Penates were the deities worshipped in the 'penus'² or innermost part of the house. But we have already pointed out, when treating of the Lares, that the 'focus' or hearth situated in the 'atrium' was considered the central part of the dwelling, and was invested with peculiar sanctity, and that close to it stood the altar for domestic sacrifices, and hence the 'compluvium' or reservoir which received the water that entered through the 'impluvium' or hole in the roof of the atrium, was sacred to the Penates³. It appears, then, that 'Penates' is in fact a generic term, and, in its strict sense, comprehends 'all the gods worshipped at the hearth,' and will thus include the Lares, who are continually mentioned in conjunction with the Penates, and frequently in such terms as to imply that they were the same. But it is quite certain that other gods, besides the Lares, were worshipped at the hearth, especially Vesta, who was herself the Goddess of the Hearth, and to these the term 'Penates' is often applied, so as to distinguish them from the Lares. This will be sufficiently clear from a single passage in Plautus, Merc. 5. 1. 5:

¹ Serv. on Virg. *Ae.* 3. 168; Müller, *Die Etrusker*, vol. ii. chap. 3.

² 'Nam et ipsum *penetral*, *penus* dicitur, et hodie quoque *penus Vestæ claudi* vel *aperiri* dicitur.' Serv. on Virg. *Ae.* 3. 12.

³ Suet. Octav. 92: 'Sed et ostentis præcipue movebatur. Enatam inter iuncturas lapidum ante domum suam palmam in compluvium Deorum Penatium transtulit: utque coalesceret, magno opere curavit.'

'Di Penates meum parentum, familiaeque Lar pater,
Vobis mando meum parentum rem bene ut tutemini.
Ego mihi alios Deos Penates persequar, alium Larem.'

It would be vain to enquire who the Penates were, since they might be different for every family, and the statements of ancient authors upon this point are very contradictory. Varro, however, distinctly asserts that the number and names of Penates were indeterminate.

In like manner as there were Public as well as Domestic Lares, so there were Public Penates, who exercised a general influence over the destinies of the whole Roman people. Thus Tacitus¹ tells us that 'delubrum Vestae cum Penatibus Populi Romani' was consumed along with other very ancient temples, in the great fire during the reign of Nero. From which passage we may infer that the temple of Vesta being the common hearth or central point of the city, was the proper abode of the Public Penates. Dionysius² describes a temple in the Velia³ (that part of the Forum immediately under the Palatine) in which were 'images of the Trojan Penates, two young men in a sitting posture, with spears in their hands, a work of ancient art,' and adds that he had seen many other effigies of these gods in ancient shrines, always represented as two young men in martial equipment. These we should naturally suppose to be the Trojan or Phrygian Penates, mentioned so often in the Aeneid, which were rescued from the flames of Troy by Aeneas, and, transported by him to Italy⁴, were deposited at Lavinium, in the temple of Pallas, and refused to remove from thence to Alba⁵, but may perhaps have afterwards agreed to migrate to Rome⁶.

Those who wish to examine more deeply into the accounts given by ancient authors of the Lares and Penates, and the speculations of modern scholars, may refer to Dempster, *Etruria Regalis*, vol. i. p. 137; J. Müller, *De Diis Romanorum Laribus et Penatibus*; K. O. Müller, *Die Etrusker*, vol. ii. p. 90, etc.; Jaekel, *De Diis Domesticis*; Hartung, *Die Religion der Römer*.

¹ Ann. 15. 41.

² R. A. 1. 68.

³ Livy 45. 16: 'Aedes Deorum Penatium in Velia de caelo tacta erat.'

⁴ Serv. A. 3. 148; Macrob. 3. 4.

⁵ See Dionys. R. A. 1. 67; Val. Max. 1. 8. 7; Serv. on Virg. A. 3. 12.

⁶ Consult Heyne, *Excurs. on Virg. A. 2.*

PRAESTITIBVS Maiæ Laribus videre Kalendæ
 Aram constitui, signaque parva Deûm.
 Voverat illa quidem Curius: sed multa vetustas
 Destruit, et saxo longa senecta nocet.
 Causa tamen positi fuerat cognominis illis, 5
 Quod præstant oculis omnia tuta suis.
 Stant quoque pro nobis, et præesunt moenibus Vrbis,
 Et sunt præsentes, auxiliumque ferunt.
 At canis ante pedes, saxo fabricatus eodem,
 Stabat. Quæ standi cum Lare causa fuit? 10
 Servat uterque domum, domino quoque fidus uterque,
 Compita grata Deo: compita grata cani.
 Exagitant et Lar et turba Diania fures:
 Pervigilantque Lares: pervigilantque canes.
 Bina gemellorum quaerebam signa Deorum 15
 Viribus annosæ facta caduca moræ:
 Mille Lares, Geniumque ducis, qui tradidit illos,
 Vrbs habet; et vici numina trina colunt.

28.

MERCVRIVS.

FAS. V. 663.

MERCURIUS, an appellation manifestly derived from the same root as the words 'merx,' 'mercari,' 'mercator,' &c., was, as the name imports, the Roman god of traffic and gain, the protector of merchants and shop-keepers, the aider and abettor of all the schemes and tricks employed by them to overreach their customers¹. In this respect he corresponded to the Grecian Hermes; the resemblance indeed went no farther, but the link was enough for the poets, the two deities were at once identified, and the parentage, attributes, exploits, and insignia of

¹ Hence the Gaulish god of gain is at once called Mercurius by Caesar, B. G. 6. 17: 'Deum maxime Mercurium colunt: huius sunt plurima simulacra, hunc omnium inventorem artium ferunt, hunc viarum atque itinerum ducem, hunc ad quaestus pecuniae mercaturasque habere vim maximam arbitrantur.'

the knavish son of Zeus and Maia were assigned to Mercurius, who thus comes forth as the inventor of the lyre, the patron of the gymnasium, the teacher of eloquence, the herald of the gods, the conductor of departed spirits to the realms of Hades; while in addition to the purse, originally the proper and only symbol of his calling, he appears invested with the broad-brimmed winged hat, 'petasus,' the winged sandals, 'talaria,' and the 'caduceus,' or magic rod. It will be observed that in the following Extract Ovid commences by running over the foreign titles of the god, and then passes on to describe certain ceremonies performed by the Roman traders for the lustration of their wares, and certain prayers which they offered to their protector, prayers which indicate very clearly that the honesty of the fraternity was not rated high by their countrymen.

CLARE nepos Atlantis, ades: quem montibus olim
Edidit Arcadiis Pleias una Iovi.

Pacis et armorum Superis imisque Deorum

Arbiter, alato qui pede carpis iter:

Laete lyrae pulsu, nitida quoque laete palaestra *shining* 5

Quo didicit culte lingua favente loqui.

Templa tibi posuere Patres spectantia Circum

Idibus. Ex illo est haec tibi festa dies.

Te, quicunque suas profitentur vendere merces,

Ture dato, tribuas ut sibi lucra rogant. 10

Est aqua Mercurii portae vicina Capenae:

Si iuvat expertis credere, numen habet.

Huc venit incinctus tunicas mercator: et urna

Purus suffita, quam ferat, haurit aquam.

Vda fit hinc laurus: lauro sparguntur ab uda 15

Omnia, quae dominos sunt habitura novos.

Spargit et ipse suos lauro rorante capillos:

Et peragit solita fallere voce preces.

Ablue praeteriti periuria temporis, inquit,

Ablue praeterita perfida verba die. 20

Sive ego te feci testem, falsove citavi
 Non audituri numina magna Iovis;
 Sive Deum prudens alium Divamve fefelli;
 Abstulerint celeres improba dicta Noti.
 Et pereant veniente die periuria nobis: 25
 Nec curent Superi, si qua locutus ero.
 Da modo lucra mihi, da facto gaudia lucro;
 Et face, ut emptori verba dedisse iuvet.
 Talia Mercurius poscentem ridet ab alto,
 Se memor Ortygias surripuisse boves. 30

29.

FLORA.

FAS. V. 183.

THE worship of Flora, the Goddess of Blossoms, may be said to have been coeval with the city itself, since we are told that she was an ancient Sabine goddess, established at Rome by Titus Tatius, the colleague of Romulus, and that a peculiar priest or flamen was assigned to her by Numa¹. The games, however, called 'Floralia,' were not instituted until 238 B.C.², and were celebrated, it would seem, in the Circus Florae, which was situated at the foot of the Quirinal. There were also dramatic exhibitions. The festival commenced on IV. Kal. Mai. (28th of April), and continued until the 1st of May, inclusive.

MATER, ades, florum, ludis celebranda iocosis:

Distuleram partes mense priore tuas.

Incipis Aprili: transis in tempora Maii:

Alter te fugiens, cum venit alter habet.

Cum tua sint, cedantque tibi confinia mensum; 5

Convenit in laudes ille vel iste tuas.

Circus in hunc exit clamataque palma theatris:

Hoc quoque cum Circi munere carmen eat.

¹ Varro L. L. 5. 10; 7. 3.

² Pliny H. N. 18. 29, referred to above, p. 60.

Ipsa doce quae sis: hominum sententia fallax:
 Optima tu proprii nominis auctor eris. 10
 Sic ego, sic nostris respondit Diva rogatis;
 Dum loquitur, vernas efflat ab ore rosas.
 Chloris eram, quae Flora vocor. Corrupta Latino
 Nominis est nostri litera Graeca sono.
 Chloris eram, Nymphæ campi felicitis, ubi audis, 15
 Rem fortunatis ante fuisse viris.
 Quae fuerit mihi forma, grave est narrare modestae:
 Sed generum matri repperit illa deum.
 Ver erat: errabam: Zephyrus conspexit. Abibam:
 Insequitur; fugio. Fortior ille fuit. 20
 Et dederat fratri Boreas ius omne rapinae,
 Ausus Erecthea praemia ferre domo.
 Vim tamen emendat dando mihi nomina nuptae:
 Inque meo non est ulla querela toro.
 Vere fruor semper: Semper nitidissimus annus, 25
 Arbor habet frondes, pabula semper humus.
 Est mihi fecundus dotalibus hortus in agris,
 Aura foveat; liquidæ fonte rigatur aquae.
 Hunc meus implevit generoso flore maritus:
 Atque ait, Arbitrium tu, Dea, floris habe. 30
 Saepe ego digestos volui numerare colores; *well arranged*
 Nec potui. Numero copia maior erat.
 Roscida cum primum foliis excussa pruina est,
 Et variae radiis intepuere comae;
 Conveniunt pictis incinctae vestibus Horae, 35
 Inque leves calathos munera nostra legunt.
 Protinus accedunt Charites; nectuntque coronas,
 Sertaque, caelestes implicitura comas. *little around*
 Prima per immensas sparsi nova semina gentes,
 Vnius tellus ante coloris erat. 40

'to advise,' 'to warn,' and the phrases '*facere aliquid pingui Minerva, invita Minerva, crassa Minerva*,' in which Minerva denotes the intellectual powers bestowed by nature, as Cicero explains, *De Off.* 1. 31: '*Nihil decet invita, ut aiunt, Minerva, id est, adversante et repugnante natura.*'

Compare also Cic. *Ep. Fam.* 12. 25, where he puns on the expression '*Quinquatribus, frequenti senatu, causam tuam egi non invita Minerva. Etenim eo ipse die senatus decrevit ut Minerva nostra, custos urbis, quam turbo deiecerat, restitueretur,*' and Hor. *A. P.* 385,

'*Tu nihil invita dices faciesve Minerva.*'

In Hor. *S.* 2. 2. 3,

'*Rusticus abnormis sapiens crassaque Minerva,*'

'*crassa Minerva*,' means good coarse common sense.

Minerva was mistress of the *Inventive Faculty* also, and thus exercised control over literature and science in general. Mechanics and artists of every description, musicians, poets, schoolmasters, physicians, all paid homage to her as their patroness, and she was believed to take peculiar interest in spinning and weaving, the most ancient and honourable of female occupations.

The first temple of Minerva was that upon the Capitol; there was another upon the Aventine¹, and a third near the Coelian, in which she was worshipped as '*Minerva Capta*'², an epithet said to have been applied when her statue was transported from Falerii, after the capture of that city by Camillus.

Her great festival was called the *Quinquatrus*, or *Quinquatria*. It commenced on XIV. Kal. Apr. (19th March), and ended XI. Kal. Apr. (23rd March). On all the days, except the first, there were gladiatorial exhibitions, and on the last a ceremony was performed, called the *Tubilustrum*, or purification of trumpets, the invention of wind instruments being attributed to the goddess. *Ov. Fast.* 3. 849,

'*Summa dies e quinque tubas lustrare canoras
Admonet, et forti sacrificare deae.*'

Another *Tubilustrum* was held on IX. Kal. Jun. (24th May,) in honour of Vulcan, the fabricator of the instrument. *Fast.* 5. 72+.

¹ *Ov. Fast.* 6. 727; *Fest.* in verb. '*Scribas.*'

² *Ib.* 3. 835, where several explanations of the epithet '*Capta*' are proposed.

'Proxima Vulcani lux est: Tubilustria dicunt,
Lustrantur purae, quas facit ille, tubae¹.'

A second festival of Minerva, the *Quinquatrus Minusculae*, or *Quinquatria Minora*, fell upon the Ides of June, and was observed with great pomp by the *Tibicines* or flute players. Ov. Fast. 6. 651,

'Et iam *Quinquatrus* iubeor narrare minores,
Nunc ades O! coeptis, flava Minerva, meis.
Cur vagus incedit tota tibicen in Vrbe?
Quid sibi personae, quid stola longa, volunt?'

Compare Varro L. L. 6. 3: '*Quinquatrus Minusculae* dictae Iuniae Idus ab similitudine Maiorum, quod tibicines tum feriat vagantur per urbem et conveniunt ad aedem Minervae.' And Festus: '*Minusculae Quinquatrus* appellabantur Idus Iuniae, quod is dies festus erat tibicinum, qui Minervam colebant. *Quinquatrus* proprie dies festus erat Minervae, Martio Mense.'

With regard to the *Tibicines*, see note, p. 176.

Observe that the later Romans identified Minerva with Pallas Athene, both being Goddesses of Wisdom, and invested the former with all the attributes of her Grecian sister.

VNA dies media est; et fiunt sacra Minervae:
Nomina quae iunctis quinque diebus habent.

Sanguine prima vacat: nec fas concurrere ferro:

Causa, quod est illa nata Minerva die.

Altera, tresque super strata celebrantur arena: 5

Ensibus exsertis bellica laeta Dea est.

Pallada nunc pueri, teneraeque ornate puellae:

Qui bene placarit Pallada, doctus erit.

Pallade placata, lanam mollite, puellae;

Discite iam plenas exonerare colos. 10

Illa etiam stantes radio percurrere telas

Erudit; et rarum pectine denset opus.

¹ Compare Varro L. L. 6. 3: '*Dies Tubilustrium* appellatur, quod eo die in atro sutorio sacrorum tubae lustrantur.' And Festus: '*Tibicines* etiam ii appellantur, qui sacerdotes, viri speciosi, publice sacra faciunt tubarum lustrandarum gratia.' And Paulus: '*Tubilustria* dies appellabant, in quibus agna tubas lustrabant.'

Hanc cole, qui maculas laesis de vestibus aufers,
Hanc cole, velleribus quisquis aëna paras.

Nec quisquam invita faciet bene vincula plantae 15
Pallade; sit Tychio doctior ille licet.

Et licet antiquo manibus collatus Epeo

20, *manus* Sit prior; irata Pallade mancus erit.

Vos quoque, Phoebea morbos qui pellitis arte,
Munera de vestris pauca referte Deae. 20

Nec vos turba fere censu fraudata magistri,
Spernite; discipulos attrahit illa novos.

manus Quique moves caelum, tabulamque coloribus uris;
Quique facis docta mollia saxa manu.

Mille Dea est operum: certe Dea carminis illa est: 25
Si mereor, studiis adsit amica meis.

31. PALLADIVM A METELLO SERVATVM.

FAS. VI. 419.

IN order that this Extract may be more easily understood, we shall offer some preliminary illustrations.

I. In the first place, it will be useful to give the genealogy of the Trojan line, according to Apollodorus 3. 12. 1:—

‘Iasion and DARDANUS were born of Jove and Electra, daughter of Atlas. Iasion having insolently attempted to gain the love of Demeter, was struck dead by lightning for his presumption, upon which Dardanus left Samothrace in sorrow, and passed over to the opposite continent, which was ruled by *Teucus*, son of the river Scamander and an Idaean Nymph. Dardanus being hospitably received by the king, who gave him his daughter Bateia in marriage, founded the city *Dardanus*, on the skirts of Ida, and after the death of Teucus, called the whole country *Dardania*.

‘Ilus and ERICTHONIUS were the sons of Dardanus and Bateia, of whom the former died childless, but Ericthonius having wedded Asyoche, daughter of the river Simois, became the father of

'TROS, who called the country after himself, *Troia*, and having married Kallirrhoe, daughter of Scamander, had by her three sons,

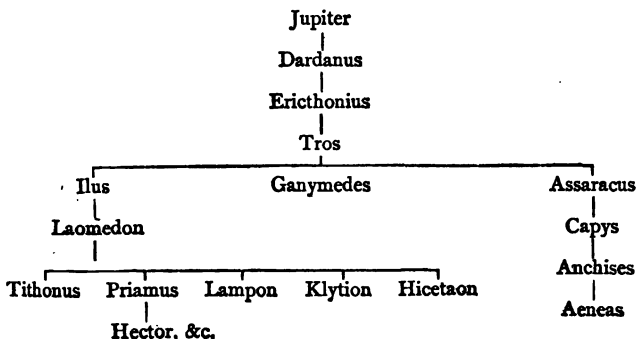
'ILUS, ASSARACUS, GANYMEDES, and a daughter, Cleopatra. Of these, *Ganymedes* was borne to heaven by the eagle of Zeus to be the celestial cup-bearer. *Assaracus*, by Hieromneme, daughter of Simois, was the father of *Capys*; and *Capys*, by Themis, daughter of Ilus, was father of *Anchises*, the favoured lover of Aphrodite, who bore him *Aeneas* and *Lyrus*, of whom the latter died childless.

'ILUS founded *Ilium* lower down in the plain than the city of Dardanus, and married Eurydice, daughter of Adrastus. By her he had

'LAOMEDON, who married Strymo, daughter of Scamander, or, according to others, Plakia, daughter of Atreus (or Leucippus), His children were

'*Tibonus*, *Lampon*, *Klytius*, *Hiketaon*, and *Podarkes*, otherwise called PRIAMOS, while his daughters were Hesione, Killa, and Astyoche. By the Nymph Kalybe he had Boukolion.'

This genealogy is nearly the same as that given in the *Iliad* (20. 215-240), but Homer omits the females entirely, does not mention Teucus, never applies the appellation 'Teucris' to the Trojans, and takes no notice of Dardanus having passed over from Samothrace. There are numerous additions and variations in other writers, which are of no importance for our present purpose. The student may consult *Ov. Fast.* 4. 31, *Dionys. Hal.* 1. 62, *Heyne Excursus* 6. on *Virg. Aen.* 3. To exhibit the whole at one view, according to Homer, we have



II. When Ilus was founding the city of Ilium, he prayed to Zeus to grant him some token of his favour. On the following day he found lying before his tent the PALLADIUM, which had fallen from heaven. This was a statue of Pallas, in height three cubits, with the feet close together, holding in the right hand a spear erect, in the left a distaff and spindle¹. Tradition told that Aeneas bore the hallowed image from Troy along with the Phrygian Penates, and the Romans believed that it was treasured up in their city in the sanctuary of Vesta's temple², a pledge granted by fate, on whose preservation depended their existence as a nation. Thus, when the Campanians were accused of having attempted to set fire to Rome, Fulvius urged, Livy 26. 27, '*Vestae aedem petitam, et aeternos ignes, et conditum in penetrati fatale pignus imperii Romani.*' And again, 5. 52, '*Quid de aeternis Vestae ignibus, signoque, quod imperii pignus custodia eius templi tenetur, loquar?*'

According to another tradition, followed by Virgil (Ae. 2. 164), the Palladium was stolen out of Troy by Diomedes and Ulysses before the capture of that city³. A legend was thus rendered necessary to reconcile the contradiction, and explain how the image that was carried off by the Greeks might yet be in the possession of the Romans. Diomedes having endured many hardships and misfortunes after the fall of Troy, was warned by oracles that his troubles would never cease until he restored the Palladium, which had remained in his keeping, to the lawful owners. Hearing that the son of Anchises had arrived in Italy, he hastened to obey the injunction of heaven, but arriving at a moment when Aeneas was offering sacrifice with his head covered, he gave the image into the hands of one of the attendants, named Nautes, and from this circumstance Pallas became a domestic deity of the Gens Nautia. Such was the tale recorded by Varro in his history of Trojan Families⁴, and to this Virgil is supposed to allude in the lines

'Tum senior Nautes, unum Tritonia Pallas
Quem docuit, multaque insignem reddidit arte,
Haec responsa dabat.' Ae. 5. 704.

¹ So Apollodorus 3. 12. 3.

² See Dionys. Hal. 1. 68; 2. 66. Plutarch. Vit. Num. et Vit. Camill.

³ Hence many cities claimed the possession of the Palladium, the Athenians (Pausan. 1. 28), the Argives (Pausan. 23), and others.

⁴ Preserved by Servius on Virg. Ae. 2. 166; 5. 704. See also Dionys. Hal. 6. 69.

III. The chief subject of this Extract is the preservation of the Palladium by Lucius Caecilius Metellus¹, Pontifex Maximus, when the temple of Vesta was consumed by fire towards the end of the first Punic War². With regard to this event we may quote Pliny H. N. 7. 43³: 'Metellus orbam luminibus exegit senectam, amissis incendio, cum Palladium raperet ex aede Vestae. Tribuit ei populus Romanus quod numquam ulli alii ab condito aevo, ut quoties in Senatum iret, curru veheretur ad curiam. Magnum et sublime, sed pro oculis datum.' And Juv. 3. 137,

'Da testem Romae tam sanctum quam fuit hospes
Numinis Idaei: procedat vel Numa, vel qui
Servavit trepidam flagranti ex aede Minervam;'

and again, 6. 265,

'Dicite vos neptes Lepidi caecive Metelli.'

MOENIA Dardanides nuper nova fecerat Ilus:

Ilus adhuc Asiae dives habebat opes.

Creditur armiferae signum caeleste Minervae

Vrbis in Iliacae desiluisse iuga.

Cura videre fuit: vidi templumque locumque: 5

Hoc superest illic: Pallada Roma tenet.

Consulitur Smintheus: lucoque obscurus opaco

Hos non mentito reddidit ore sonos:

Aetheriam servate Deam; servabitis Vrbem,

Imperium secum transferet illa/loci. 10

Servat, et inclusam summa tenet Ilus in arce:

Curaque ad heredem Laomedonta venit.

¹ He was Consul 251 B. C., Magister equitum 249 B. C., and Consul a second time 247 B. C. In 250 B. C. he celebrated a magnificent triumph over the Carthaginians, in which thirteen generals of the enemy, and a hundred and twenty elephants, were led in procession.

² We read of a similar event in the reign of Commodus, and the Palladium is said to have been removed altogether from the temple of Vesta by Helagabalus. See Herodian I. 45; 5. 15.

³ See also Dionys. Hal. 2. 66; Livy Epit. Lib. 19; Val. Max. 1. 4. 4; Senec. Controv. 4. 2.

Sub Priamo servata parum. Sic ipsa volebat
 Ex quo iudicio forma revicta sua est.
 Seu genus Adrasti, seu furtis aptus Vlixes, 15
 Seu pius Aeneas, eripuisse datur.
 Auctor in incerto: res est Romana; tuetur
 Vesta, quod assiduo lumine cuncta videt.
 Heu quantum timuere Patres, quo tempore Vesta
 Arsit, et est tectis obruta paene suis! 20
 Flagrabant sancti sceleratis ignibus ignes:
 Mistaque erat flammae flamma profana pia.
 Attonitae flebant, demisso crine, ministrae:
 Abstulerat vires corporis ipse timor.
 Provolat in medium, et magna, Succurrite, voce, 25
 Non est auxilium flere, Metellus ait.
 Pignora virgineis fatalia tollite palmis: *Minus*
 Non ea sunt voto, sed rapienda manu.
 Me miserum! dubitatis? ait. Dubitare videbat,
 Et pavidas posito procubuisse genu. 30
 Haurit aquas: tollensque manus, Ignoscite, dixit,
 Sacra vir intrabo non adeunda viro.
 Si scelus est, in me commissi poena redundet,
 Sit capitis damno Roma soluta mei.
 Dixit, et irrupit: factum Dea rapta probavit; 35
 Pontificisque sui munere tuta fuit.
 Nunc bene lucetis sacrae sub Caesare flammae
 Ignis in Iliacis nunc erit, estque, focus.
 Nullaque dicetur vittas temerasse sacerdos
 Hoc Duce: nec viva defodietur humo. 40
 Sic incesta perit: quia quam violavit, in illam
 Conditur: et Tellus Vestaque numen idem est.

32.

BACCHVS.

FAS. III. 713.

THE Liberalia, the festival of Liber Pater, whom the Latins identified with the Grecian Dionysus, was celebrated on XVI. Kal. Mai. (17th March). It would be impossible, in a work like the present, to enter upon an examination of the complicated mythology of Bacchus, its wild legends, and the various extravagant and enthusiastic ceremonies by which the worship of that god was characterised. We may repeat the observation already made, that the more unseemly and frantic excesses were in all probability derived from the rites of some Eastern divinity, whose worship was incorporated by the Greeks with that of their own native god of wine. An attempt was made to introduce the orgiastic nocturnal festivals, which were attended with all sorts of profligacy, into Rome, but they were considered so deleterious to public morals, that they were repressed by a decree of the senate. The following narrative of the history and adventures of the Grecian or Theban Bacchus will enable us to understand all the allusions to foreign legends contained in the Extract before us.

Semele, daughter of Harmonia and the Theban Cadmus, was beloved of Jove, who promised to grant whatever boon she might ask. Beguiled by the treacherous advice of jealous Juno, she requested the god to appear before her in the same guise as when he wooed the queen of heaven. Jupiter, unable to refuse, entered her chamber in a chariot, amidst thunder and lightning, and launched a flaming bolt. Semele having fallen a sacrifice to her terror, he snatched from the flames the babe, not yet mature for the birth, and sewed it up in his thigh. When the appointed season arrived, the threads were unloosed, and Jupiter produced Dionysus, who was delivered over to Hermes, who conveyed him to his aunt Ino, and her husband Athamas, and persuaded them to raise him as a girl. Athamas and Ino were driven mad by the indignant Juno, and Jupiter then changed Dionysus into a kid, and Hermes bore him concealed under this shape to the Nymphs dwelling in Asiatic Nysa, whom Jupiter afterwards transformed into stars, with the name of Hyades. Dionysus having discovered the vine, was driven mad by Juno, and wandered over Egypt and Syria. First of all, Proteus, king of Egypt, received him, but forthwith he passed over to Cybela, in

Phrygia, and being there purified by Rhea, and initiated in her mysteries, he received from her an army, and marched with it through Thrace against the Indians. But Lycurgus, son of Dryas, king of the Edoni, who dwelt beside the river Strymon, insulted him and drove him forth. Dionysus fled to the sea to Thetis, daughter of Nereus, but the Bacchae and his attendant crowd of Satyrs were taken prisoners. The Bacchae instantly became free, and Dionysus drove Lycurgus mad, who in his frenzy, smote with a hatchet his son Dryas, fancying that he was cutting a vine branch, slew him, and having hewn off his limbs, then recovered his senses. The land became barren, and the Oracle declared that it would yield fruit if Lycurgus were slain. The Edoni having heard this, bore him away to the mountain Pangaeus, and bound him there, where, according to the will of Dionysus, he perished, being torn to pieces by horses.

Dionysus having passed through Thrace and the whole of India, and set up pillars to commemorate his victories, came to Thebes, and compelled the women to leave their houses, and to hold Bacchanalian revels on Cithaeron. But Pentheus, son of Echion and Agave, who had succeeded Cadmus on the throne, forbade these things to be. He proceeded to Cithaeron to watch the Bacchae, and was torn limb from limb by his mother Agave, who in her frenzy took him for a wild beast.

Having thus made his divinity manifest to the Thebans, he came to Argos, and there too, not receiving due honours, he drove the women mad, and in the mountains they fed upon the flesh of the babes who hung at their breasts. Desiring to be conveyed from Icaria to Naxus, he hired a piratical trireme belonging to the Tyrrhenians, who having taken him on board, sailed past Naxus, and hastened towards Asia to sell him for a slave. But the god turned the mast and the oars into serpents, and filled the vessel with ivy and the sound of flutes, while the mariners, becoming frantic, plunged into the sea through terror, and were changed into dolphins. And thus men, having learned that he was a god, paid him honour. He then led up his mother from the realms of Hades, and giving her the title of Thyone, ascended with her to heaven. See Apollod. 3. 4, 2, 3; 3. 5, 1, 2.

The story of the Bacchae is detailed by Ov. Met. 3. 273, the legend of Pentheus, Met. 3. 511, of Lycurgus, Met. 4. 22, and of the Tyrrhenian mariners, Met. 3. 597.

TERTIA post Idus lux est celeberrima Baccho:
 Bacche, fave vati, dum tua festa cano. *huet*
 Nec referam Semelen: ad quam nisi fulmina secum
 Iupiter adferret, parvus inermis eras:
 Nec, puer ut posses maturo tempore nasci, 5
 Expletum patrio corpore matris onus.
 Sithonas, et Scythicos longum enumerare triumphos;
 Et domitas gentes, turifer Inde, tuas.
 Tu quoque Thebanæ mala præda tacebere matris;
 Inque tuum Furiis acte, Lycurge, genu. 10
 Ecce libet subitos pisces, Tyrrhenaque monstra,
 Dicere. Sed non est carminis huius opus.
 Carminis huius opus, causas expromere, quare
 Vilis anus populos ad sua liba vocet.
 Ante tuos ortus aræ sine honore fuerunt, 15
 Liber, et in gelidis herba reperta focis.
 Te memorant, Gange totoque Oriente subacto,
 Primitias magno seposuisse Iovi.
 Cinnama tu primus captivæ tura dedisti,
 Deque triumphato viscera tosta bove. 20
 Nomine ab auctoris ducunt Libamina nomen,
 Libaque: quod sacris pars datur inde focis.
 Liba Deo fiunt: succis quia dulcibus ille
 Gaudet, et a Baccho mella reperta ferunt.
 Ibat arenoso Satyris comitatus ab Hebro: 25
 Non habet ingratos fabula nostra iocos:
 Iamque erat ad Rhodopen, Pangæaque florida ventum:
 Aeriferae comitum concrepuere manus.
 Ecce novæ coeunt volucres tinnitibus actæ:
 Quaque movent sonitus aera, sequuntur apes. 30
 Colligit errantes, et in arbore claudit inani
 Liber: et inventi præmia mellis habet.

Vt Satyri levisque senex tetigere saporem:
 Quaerebant flavos per nemus omne favos.
 Audit in exesa stridorem examinis ulmo: 35
 Adspicit et ceras, dissimulatque senex:
 Vtque piger pandi tergo residebat aselli:
 Applicat hunc ulmo corticibusque cavis.
 Constitit ipse super ramoso stipite nixus:
 Atque avide trunco condita mella petit. 40
 Millia crabronum coeunt, et vertice nudo
 Spicula defigunt, oraque summa notant. *legimus*
 Ille cadit praeceps, et calce feritur aselli;
 Inclamatque suos, auxiliumque rogat.
 Concurrunt Satyri, turgentiaque ora parentis 45
 Rident. Percusso claudicat ille genu.
 Ridet et ipse Deus: limumque inducere monstrat:
 Hic paret monitis, et linit ora luto.
 Melle pater fruitur: liboque infusa calenti
 Iure repertori candida mella damus. 50
 Femina cur praestet, non est rationis opertae, *idoneum*
 Femineros thyrso concitat ille choros.
 Cur anus hoc faciat, quaeris; vinosior aetas
 Haec est, et gravidæ munera vitis amans.
 Cur hederæ cincta est? hederæ est gratissima Baccho,
 Hoc quoque cur ita sit, dicere nulla mora est. 56
 Nysiades Nymphae, puerum quaerente noverca,
 Hanc frondem cunis opposuere novis.
 Restat, ut inveniam, quare toga libera detur
 Lucifero pueris, candide Bacche, tuo. 60

33.

CYBELE.

FAS. IV. 179.

THE poet has now arrived at the Megalesia, or festival games celebrated in honour of Cybele, to whom the Greeks gave the title of *μεγάλη μήτηρ θεῶν*, 'Magna Mater Deorum,' 'Great Mother of Gods.' These solemnities, according to Ovid and the old Calendars, commenced Prid. Non. Apr. (April 4th), although Livy, in a passage which we shall quote below, asserts that Prid. Id. Apr. (April 12th), was the original day.

The Extract before us consists of two parts: first, we have a description and explanation of the extravagant and noisy ceremonies which characterised the worship of the goddess: after which the history of its introduction into Rome is circumstantially detailed. We may offer a few remarks in illustration of each portion separately.

I. Cybele or Cybelle, or Cybebe, was an Asiatic divinity, probably a personification of the earth and its productive powers. The chief seat of her worship was Phrygia, whose high places were her chosen haunts, and hence the names and epithets by which she is generally distinguished are derived from the mountains of Cybele, Berecynthus, Dindymene and Ida.

She was represented under the form of a matron crowned with towers, seated in a chariot drawn by yoked lions; her mutilated priests, called 'Galli' or 'Corybantes,' were wont to roam about in disorderly array, some bearing the image on their shoulders, while others were beating drums, clashing cymbals, blowing horns and trumpets, shouting, howling, and hacking themselves with knives, like some of the fraternities of dervishes in the East at this day.

The rites of Cybele were brought into Greece at an early period, probably before 500 B.C.¹, and from some real or fancied resemblance in attributes, she was identified with Rhea, the wife of Kronus (Saturn), while the Romans in their turn confounded her with their Ops, Tellus, Bona Dea, Vesta, &c.² The explanation offered by Ovid of the noisy solemnities depends entirely upon the supposition that Cybele was the same as Rhea, and that the trumpets and drums were intended to re-

¹ Lobeck *Aglaophamus*, p. 652.

² See introduction to Extract 31.

present the din raised by the Cretan Curetes to drown the cries of the infant Zeus¹.

Observe, also, that this commingling of legends was greatly favoured, if not caused, by Mount Ida in Crete being the reputed birthplace of Zeus, while Mount Ida in Phrygia was the abode of Cybele.

II. A circumstantial account of the events which induced the Romans to acknowledge the Phrygian Mother, most of which are strictly historical, and of the institution of the Megalesian games, is given in Livy 29. 10 and 14. Theatrical entertainments formed part of the amusements of the Megalesia from an early period: thus in 193 B.C. we find from Livy 34. 54, 'Megalesia, ludos scenicos, C. Atilius Serranus, L. Scribonius Libo aediles curules primi fecerunt. Horum aedilium ludos Romanos primum senatus a populo secretus spectavit.' Again we find in 191 B.C., Livy 36. 36, 'Per idem fere tempus aedes Matris Magnae Idaeae dedicata est, quam deam P. Cornelius advectam ex Asia, P. Cornelio Scipione, cui post Africano fuit cognomen, P. Licinio consulibus, in Palatium a mari detulerat. Locaverant aedem faciendam ex senatus consulto M. Livius, C. Claudius censores, M. Cornelio, P. Sempronio consulibus; tredecim annis postquam locata erat, dedicavit eam M. Iunius Brutus, ludique ob dedicationem eius facti, quos primos scenicos fuisse Antias Valerius est auctor, Megalesia appellatos.'

In later times, if not from the beginning, Circensian games formed a part of the shows, as we find from Juv. 11. 191.

Lucretius has some splendid lines descriptive of the worship of the Magna Mater, whom he supposes to be a personification of the earth, 2. 597-627.

With regard to the collection of money by the priests, we find in Dionys. Hal. 2. 21

'According to the institutions of the Romans, the Praetors every year offer sacrifices and exhibit games in honour of the Idaean Mother, but her ministers are a Phrygian man and a Phrygian woman. These go round the city begging for the goddess, as their custom is, with images strung round their breasts, beating drums and singing the hymns of the Mother to the accompaniment of flutes, played by persons who follow.

¹ See note, p. 242. Consult also Cic. de Harusp. Resp. 13, Pliny 7. 35, Appian. B. H. 56, Herodian 1. 11, Dion Cass., Ammian. Marcell. 22. 22, Arnob. adv. Gent. 6. 7, Silius Italicus 17. 1.

But no native Roman either collects alms for the Mother, or marches through the city to the sound of flutes, clad in a robe of divers colours, nor does he worship the goddess with wild Phrygian rites. This is ordained by a vote of the senate.'

Virgil, *Ae. 3. 111*, supposes that Cybele came originally from Crete :

'Hinc mater cultrix Cybele, Corybantiaque aera,
Idaeumque nemus: hinc fida silentia sacris,
Et iuncti currum dominae subiere leones.'

Again, Rome surrounded by her progeny of heroes, is said to be

'Felix prole virum': qualis Berecynthia Mater
Invehitur curru Phrygias turrita per urbes,
Laeta deum partu, centum complexa nepotes,
Omnes caelicolas, omnes supera alta tenentes.'

Ae. 6. 785.

Compare also *Ae. 10. 252*,

'Alma parens Idaea deum, cui Dindyma cordi,
Turrigeraeque urbes, biugique ad frena leones.'

TER sine perpetuo caelum versetur in axe;

Ter iungat Titan, terque resolvat equos;

Protinus inflexo Berecynthia tibia cornu

Flabit, et Idaeae festa Parentis erunt.

Ibunt semimares, et inania tympana tudent:

5

Aeraque tinnitus aere repulsa dabunt.

Ipsa sedens molli comitum cervice feretur

Vrbis per medias exululata vias.

Scena sonat ludique vocant. Spectate, Quirites:

Et Fora Marte suo litigiosa vacent.

Quaerere multa libet: sed me sonus aeris acuti

Terret, et horrendo lotos adunca sono.

Da, Dea, quas (sciter,) doctas, Cybeleia, neptes.

Audit: et has curae iussit adesse meae.

Pandite, mandati memores, Heliconis alumnae,

15

Gaudeat assiduo cur Dea Magna sono.

Sic ego : sic Erato : mensis Cythereius illi

omitted
suffering

Cessit; quod teneri nomen Amoris habet :

Reddita Saturno sors haec erat; Optime regum,

A nato sceptris excutiere tuis.

20

Ille suam metuens, ut quaeque erat edita, prolem

Devorat; immersam visceribusque tenet.

Saepe Rhea quæsta est toties fecunda, nec unquam

Mater; et indoluit fertilitate sua.

Iupiter ortus erat. Pro magno teste vetustas

25

Creditur. Acceptam parce movere fidem. *dielsma*

Veste latens saxum caelesti gutture sedit :

Sic genitor fatis decipiendus erat.

Ardua iam dudum resonat tinnitibus Ide;

Tutus ut infanti vagiat ore puer.

30

Pars clipeos rudibus, galeas pars tundit inanes :

Hoc Curetes habent, hoc Corybantes opus.

Res latuit patrem : priscique imitamina facti

Aera Deae comites raucaeque terga movent.

Cymbala pro galeis, pro scutis tympana pulsant :

35

Tibia dat Phrygios, ut dedit ante, modos.

Desierat. Coepi : cur huic genus acre leonum

Praebeat insolitas ad iuga curva iugas?

Desieram. Coepit : feritas mollita per illam

Creditur. Id curru testificata suo est.

40

At cur turrita caput est ornata corona?

An primis turres urbibus illa dedit?

Hoc quoque, dux operis, moneas precor; unde petita

Venerit? An nostra semper in urbe fuit?

Dindymon, et Cybelen et amoenam fontibus Iden

45

Semper, et Iliacas Mater amavit opes.

Cum Troiam Aeneas Italos portaret in agros,

Est Dea sacriferas paene secuta rates.

Sed nondum fatis Latio sua numina posci
 Senserat: assuetis substiteratque locis. 50
 Post, ut Roma potens opibus iam saecula quinque
 Vidit, et edomito sustulit orbe caput:
 Carminis Euboici fatalia verba sacerdos
 Inspicit. *Inspectum* tale fuisse ferunt: *usque actis*
 Mater abest; Matrem iubeo, Romane, requiras, 55
 Cum veniet, casta est accipienda manu.
 Obscurae sortis Patres ambagibus errant:
 Quaeve parens absit, quove petenda loco.
 Consulitur Paeon; Divumque arcessite Matrem,
 Inquit: in Idaeo est invenienda iugo. 60
 Mittuntur proceres. Phrygiae tum sceptrata tenebat
 Attalus; Ausoniis rem negat ille viris. *usque actis*
 Mira canam: longo tremuit cum murmure tellus;
 Et sic est adytis Diva locuta suis:
 Ipsa peti volui: ne sit mora: mitte volentem: 65
 Dignus Roma locus, quo Deus omnis eat.
 Ille(son) terrore pavens, Proficiscere, dixit;
 Nostra eris; in Phrygios Roma refertur avos. *usque actis*
 Protinus innumerae caedunt pineta secures,
 Illa, quibus fugiens Phryx pius usus erat. 70
 Mille manus coeunt: et picta coloribus ustis
 Caelestum Matrem concava puppis habet.
 Illa sui per aquas fertur tutissima nati;
 Longaque Phrixeae stagna sororis adit:
 Rhoeteumque rapax, Sigeaque litora transit; 75
 Et Tenedum et veteres Eëtionis opes.
 Cyclades excipiunt, Lesbo post terga relictas;
 Quaque Carysteis frangitur unda vadis.
 Transit et Icarium, lapsas ubi perdidit alas
 Icarus, et vastae nomina fecit aquae. 80

Tum laeva Creten, dextra Pelopeïdas undas
 Deserit: et Veneri sacra Cythera petit.
 Hinc mare Trinacrium, candens ubi tingere ferrum
 Brontes, et Steropes, Acmonidesque solent:
 Aequoraque Afra legit, Sardoaque regna sinistris 85
 Prospicit a remis, Ausoniamque tenet.
 Ostia contigerat, qua se Tiberinus in altum
 Dividit, et campo liberiore natat.
 Omnis Eques, mistaque gravis cum Plebe Senatus,
 Obvius ad Tusci fluminis ora venit. 90
 Procedunt pariter matres, nataeque, nurusque;
 Quaeque colunt sanctos virginitate focos.
 Sedula fune viri contento brachia lassant;
 Vix subit adversas hospita navis aquas.
 Sicca diu tellus fuerat: sitis usserat herbas: 95
 Sedit limoso pressa carina vado:
 Quisquis adest operi, plus quam pro parte laborat;
 Adiuvat et fortes voce sonante manus. *Quandæ*
 Illa velut medio stabilis sedet insula ponto;
 Attoniti monstro stantque paventque viri. 100
 Claudia Quinta genus Clauso referebat ab alto;
 Nec facies impar nobilitate fuit.
 Casta quidem; sed non et credita. Rumor iniquus
 Laeserat, et falsi criminis acta rea est.
 Cultus, et ornatis varie prodisse capillis, 105
 Obfuit, ad rigidos promptaque lingua senes.
 Conscia mens recti famae mendacia risit:
 Sed nos in vitium credula turba sumus.
 Haec ubi castarum processit ab agmine matrum,
 Et manibus puram fluminis hausit aquam; 110
 Ter caput irrorat, ter tollit in aethera palmas;
 Quicunque adspiciunt, mente carere putant.

Submissoque genu, vultus in imagine Divae

Figit, et hos edit, crine iacente, sonos:

Supplicis, alma, tuae, genetrix fecunda Deorum, 115

Accipe sub certa conditione preces.

Casta negor. Si tu damnas; meruisse fatebor:

Morte luam poenas iudice victa Dea.

Sed, si crimen abest, tu nostrae pignora vitae

inul Re dabis, et castas casta sequere manus. *quae* 120

Dixit; et exiguo funem conamine traxit:

Mira, sed et scena testificata loquar.

Mota Dea est; sequiturque ducem, laudatque sequendo:

Index laetitiae fertur in astra sonus.

Fluminis ad flexum veniunt: Tiberina priores 125

Ostia dixerunt, unde sinister abit.

Nox aderat: querno religant a stipite funem:

Dantque levi somno corpora functa cibo.

Lux aderat: querno solvunt a stipite funem:

Ante tamen posito tura dedere foco, 130

Ante coronatam puppim sine labe iuencam

Mactarunt, operum/coniugiique\rudem.

Est locus, in Tiberin qua lubricus influit Almo,

Et nomen magno perdit ab amne minor.

Illic purpurea canus cum veste sacerdos 135

Almonis Dominam sacraque lavit aquis.

Exululant comites, furiosaque tibia flatur;

Et feriunt molles taurea terga manus.

Claudia praecedit laeto celeberrima vultu;

Credita vix tandem teste pudica Dea. 140

Ipsa sedens plaustro porta est invecta Capena:

Sparguntur iunctae flore recente boves.

Nasica accepit: templi non perstitit auctor:

Augustus nunc est: ante Metellus erat.

34.

ARION.

FAS. II. 83.

THE celebrated story of Arion is narrated by Herodotus I. 24.

QVOD mare non novit, quae nescit Ariona tellus?

Carmine currentes ille tenebat aquas.

Saepe sequens agnam lupus est hac voce retentus,

Saepe avidum fugiens restitit agna lupum:

Saepe canes leporesque umbra cubuere sub una; 5

Et stetit in saxo proxima cerva leae:

Et sine lite loquax cum Palladis alite cornix

Sedit; et accipitri iuncta columba fuit.

Cynthia saepe tuis fertur, vocalis Arion,

Tamquam fraternis obstupuisse modis. 10

Nomen Arionium Sículas impleverat urbes,

Captaque erat lyricis Ausonís ora sonis.

Inde domum repetens puppim conscendit Arion,

Atque ita quaesitas arte ferebat opes.

Forsitan, infelix, ventos undamque timebas, 15

At tibi nave tua tutius aequor erat.

Namque gubernator dstricto constitit ense,

Ceteraque armata conscia turba manu.

Quid tibi cum gladio? dubiam rege, navita, pinum,

Non sunt haec digitis arma tenenda tuis. 20

Ille metu pavidus, Mortem non deprecor, inquit,

Sed liceat sumpta pauca referre lyra.

Dant veniam, ridentque moram. Capit ille coronam,

Quae possit crines, Phoebe, decere tuos.

Induerat Tyrio bis tinctam murice pallam: 25

Reddidit icta suos pollice chorda sonos;

Flebilibus veluti numeris canentia dura

Traiectus penna tempora cantat olor.

Protinus in medias ornatus desilit undas;
 Spargitur impulsa caerulea puppis aqua. 30
 Inde, fide maius, tergo delphina recurvo
 Se memorant oneri supposuisse novo.
 Ille sedens citharamque tenet, pretiumque vehendi
 Cantat, et aequoreas carmine mulcet aquas.
 Di pia facta vident. Astris delphina recepit 35
 Iupiter, et stellas iussit habere novem.

35. HERCVLES ET OMPHALE. FAS. II. 305.

THE following pretty description belongs to one of the numerous adventures of Hercules. The hero, after the completion of his twelve labours, became involved in a quarrel with Eurytus, lord of Oechalia, whose son Iphitos he slew in a moment of phrenzy, although the youth was at the time his guest. The rites necessary to wash away the stain of blood were performed, but the wrath of heaven was not yet appeased, for the most sacred ties had been violated, and the murderer was smitten with a sore disease. The Pythia announced that no release would be granted, unless he were sold and remained in slavery three years. The sum of money received was to be given to Eurytus as the price of blood. Accordingly he was made over by Hermes to Omphale, daughter of Iardanus, queen of the Lydians¹.

FORTE comes dominae iuvenis Tirynthius ibat:
 Vidit ab excelso Faunus utrumque iugo.
 Vidit, et incaluit, Montanaque numina, dixit,
 Nil mihi vobiscum est: haec meus ardor erit.

¹ Apollodor. 2. 6, 1. We have already stated that this fable probably rose from Hercules being confounded with the Lydian hero Sandon. See p. 173. Those who wish to see a discussion upon this topic, may consult Müller's Dorians, vol. i. p. 456, Engl. Trans., and his essay in the Rheinisches Museum, vol. iii. p. 22.

Ibat odoratis humeros perfusa capillis 5
 Maeonis, aurato conspicienda sinu.
 Aurea pellebant rapidos umbracula soles:
 Quae tamen Herculeae sustinuerunt manus.
 Iamque nemus Bacchi, Tmoli vineta, tenebat,
 Hesperus et fusco roscidus ibat equo. 10
 Antra subit, tophis laqueataque pumice vivo,
 Garrulus in primo limine rivus erat.
 Dumque parant epulas potandaque vina ministri;
 Cultibus Alciden instruit illa suis.
 Dat tenues tunicas, Gaetulo murice tinctas: 15
 Dat teretem zonam, qua modo cincta fuit.
 Ventre minor zona est: tunicarum vincla relaxat,
 Vt possit vastas exseruisse manus.
 Fregerat armillas non illa ad brachia factas,
 Scindebant magni vincula parva pedes. 20
 Ipsa capit clavamque gravem, spoliūque leonis,
 Conditaque in pharetra tela minora sua.
 Sic epulis functi, sic dant sua corpora somno;
 Et positis iuxta secubuerunt toris.

36.

FABIORVM CLADES.

FAS. II. 193.

THE best introduction to this Extract—which contains the famous legend of the destruction of the Fabian clan, all, save one—will be the narrative of Livy 2. 48, 49.

IDIBVS agrestis fumant altaria Fauni,
 Hic ubi discretas insula rumpit aquas.
 Haec fuit illa dies, in qua Veientibus arvis
 Ter centum Fabii, ter cecidere duo.
 Vna domus vires et onus suscepit urbis: 5
 Sumunt gentiles arma professa manus.

Egreditur castris miles generosus ab isdem;
 E quis dux fieri quilibet aptus erat.
 Carmentis portae dextro via proxima Iano est,
 Ire per hanc noli, quisquis es; omen habet. 10
 Illa fama refert Fabios exisse trecentos,
 Porta vacat culpa; sed tamen omen habet.
 Vt celeri passu Cremeram tetigere rapacem;
 Turbidus hibernis ille fluebat aquis;
 Castra loco ponunt, dstrictis ensibus ipsi 15
 Tyrrhenum valido Marte per agmen eunt.
 Non aliter, quam cum Libyca de rupe leones
 Invadunt sparsos lata per arva greges.
 Diffugiunt hostes, inhonestaque vulnera tergo
 Accipiunt: Tusco sanguine terra rubet. 20
 Sic iterum, sic saepe cadunt. Vbi vincere aperte
 Non datur, insidias armaque caeca parant.
 Campus erat: campi claudabant ultima colles,
 Silvaeque montanas occulere apta feras.
 In medio paucos, armentaque rara relinquunt: 25
 Cetera virgultis abdita turba latet.
 Ecce velut torrens undis pluvialibus auctus,
 Aut nive, quae Zephyro victa tepente fluit,
 Per sata perque vias fertur, nec, ut ante solebat,
 Riparum clausas margine finit aquas: 30
 Sic Fabii latis vallem discursibus implent;
 Quosque vident, sternunt: nec metus alter inest.
 Quo ruitis, generosa domus? male creditur hosti;
 Simplex nobilitas perfida tela cave.
 Fraude perit virtus. In apertos undique campos 35
 Prosiliunt hostes et latus omne tenent.
 Quid faciant pauci contra tot millia fortes?
 Quidve, quod in misero tempore restet, habent?

Sicut aper, silvis longe Laurentibus actus,
 Fulmineo celeres dissipat ore canes, 40
 Mox tamen ipse perit: sic non moriuntur inulti,
 Vulneraque alterna dantque feruntque manu.
 Vna dies Fabios ad bellum miserat omnes:
 Ad bellum missos perdidit una dies.
 Vt tamen Herculeae superessent semina gentis, 45
 Credibile est ipsos consuluisse Deos.
 Nam puer impubes, et adhuc non utilis armis,
 Vnus de Fabia gente relictus erat:
 Scilicet ut posses olim tu, Maxime, nasci;
 Cui res cunctando restituenda foret. 50

37.

AGNOMINA.

FAS. I. 587.

THE more noble among the Romans had usually three names.

The 'Praenomen,' which stood first, marked the individual.

The 'Nomen,' which followed, marked the Gens or clan.

The 'Cognomen,' which came third, marked the Familia or family.

Thus the name Publius Cornelius Scipio indicated that the person so called belonged to the Gens Cornelia, to the Familia of the Scipios, one of the branches of that Gens, and that individually he was known as Publius. Sometimes a fourth name was added, arising from the subdivision of families, as in the case of Publius Cornelius Lentulus Spinther.

When an adoption took place, the young man received the name of his new father, to which was appended a gentile adjective to point out his original clan. Thus, when the son of Lucius Aemilius Paullus was adopted by the son of the elder Scipio, he was styled Publius Cornelius Scipio Aemilianus, and in like manner when C. Octavius was adopted by Julius Caesar, he became Caius Iulius Caesar Octavianus.

Occasionally an individual received an epithet as a mark of honour, which was appended to his own name, but was not transmitted to his posterity. Such appellations were usually the reward of military achievements, and in that case bore reference to the country where the

exploit was performed. In this manner Publius Cornelius Scipio, who vanquished Hannibal at Zama, and brought the second Punic War to a happy termination, became Publius Cornelius Scipio Africanus; and the same title was again bestowed on his grandson by adoption, who destroyed Carthage, to which Numantinus was afterwards added upon the capture of Numantia in Spain. Hence this celebrated personage would write himself down, Publius Cornelius Scipio Aemilianus Africanus Numantinus. An epithet, such as we have been describing, was properly called 'Agnomen,' although sometimes included under the general term 'Cognomen.'

In the present Extract, the poet passes rapidly in review the most remarkable characters in Roman history who had been distinguished by Agnomina, in order to prove that they were as much inferior in glory to Octavianus, as their appellations were more humble than the title of 'Augustus.'

IDIVS in magni castus Iovis aede sacerdos

Seminaris flammis viscera libat ovis;

Redditaque est omnis populo provincia nostro;

Et tuus Augusto nomine dictus avus.

Perlege dispositas generosa per atria ceras; 5

Contigerunt nulli nomina tanta viro.

Africa victorem de se vocat: alter Isauras,

Aut Cretum domitas testificatur opes.

Hunc Numidae faciunt, illum Messana superbum,

Ille Numantina traxit ab urbe notam. 10

Et mortem et nomen Druso Germania fecit;

Me miserum virtus quam brevis illa fuit!

Si petat a victis; tot sumat nomina Caesar,

Quot numero gentes maximus orbis habet.

Ex uno quidam celebres, aut torquis ademptæ, 15

Aut corvi titulos auxiliaris habent.

Magne, tuum nomen rerum mensura tuarum est:

Sed qui te vicit, nomine maior erat.

Nec gradus est ultra Fabios cognominis ullus,
 Illa domus meritis Maxima dicta suis. 20
 Sed tamen humanis celebrantur honoribus omnes;
 Hic socium summo, cum Iove nomen habet.
 Sancta vocant augusta patres: augusta vocantur
 Templa, sacerdotum rite dicata manu.
 Huius et augurium dependet origine verbi, 25
 Et quodcunque sua Iupiter auget ope.
 Augeat imperium nostri ducis, augeat annos,
 Protegat et vestras querna corona fores.
 Auspiciisque Deis tanti cognominis heres
 Omine suscipiat, quo Pater, orbis onus. 30

38.

NARRAT DIGRESSVM,

TR. I. 3.

GEMITVS LVCTVSQUE SVORVM.

OVM having received from the Emperor an order to quit the city and take up his residence at Tomi, on the shores of the Euxine, depicts in this poem the misery he endured in tearing himself from Rome. With regard to his banishment and the causes, see life of Ovid in the Introduction.

CVM subit illius tristissima noctis imago,
 Qua mihi supremum tempus in Vrbe fuit:
 Cum repeto noctem, qua tot mihi cara reliqui,
 Labitur ex oculis nunc quoque gutta meis.
 Iam prope lux aderat, qua me discedere Caesar 5
 Finibus extremæ iusserat Ausoniae.
 Nec mens, nec spatium fuerat satis apta parandi;
 Torpuerant longa pectora nostra mora.
 Non mihi servorum, comitis non cura legendi:
 Non aptae profugo vestis opisve fuit, 10

Non aliter stupui, quam qui Iovis ignibus ictus
Vivit, et est vitæ nescius ipse suae.
Vt tamen hanc animi nubem dolor ipse removit,
Et tandem sensus convaluere mei;
Alloquor extremum maestos abiturus amicos, 15
Qui modo de multis unus et alter erant.
Vxor amans flentem flens acrius ipsa tenebat;
Imbre per indignas usque cadente genas.
Nata procul Libycis aberat diversa sub oris:
Nec poterat fati certior esse mei. 20
Quocunque adspiceres, luctus gemitusque sonabant:
Formaque non taciti funeris intus erat.
Femina virque meo, pueri quoque, funere maerent:
Inque domo lacrimas angulus omnis habet.
Si licet exemplis in parvo grandibus uti, 25
Haec facies Troiae, cum caperetur, erat.
Iamque quiescebant voces hominumque canumque:
Lunaque nocturnos alta regebat equos.
Hanc ego suspiciens, et ab hac Capitolia cernens,
Quae nostro frustra iuncta fuere Lari; 30
Numina vicinis habitantia sedibus, inquam,
Iamque oculis numquam templa videnda meis;
Dique relinquendi, quos Vrbs habet alta Quirini;
Este salutati tempus in omne mihi!
Et quamquam sero clipeum post vulnera sumo; 35
Attamen hanc odiis exonerate fugam;
Caelestique viro, quis me deceperit error,
Dicite; pro culpa ne scelus esse putet.
Vt, quod vos scitis, poenae quoque sentiat auctor;
Placato possum non miser esse Deo. 40
Hac prece adoravi Superos ego: pluribus uxor,
Singultu medios impediante sonos.

Illa etiam ante Lares passis prostrata capillis
Contigit extinctos ore tremente focos :
Multaque in adversos effudit verba Penates, 45
Pro deplorato non valitura viro.
Iamque morae spatium nox praecipitata negabat,
Versaque ab axe suo Parrhasis Arctos erat.
Quid facerem? blando patriae retinebar amore :
Ultima sed iussae nox erat illa fugae. 50
Ah quoties aliquo dixi properante, Quid urges?
Vel, quo festines ire, vel unde, vide.
Ah quoties certam me sum mentitus habere
Horam, propositae quae foret apta viae.
Ter limen tetigi; ter sum revocatus: et ipse 55
Indulgens animo pes mihi tardus erat.
Saepe, Vale dicto, rursus sum multa locutus;
Et quasi discedens oscula summa dedi.
Saepe eadem mandata dedi: meque ipse fefelli,
Respiciens oculis pignora cara meis. 60
Denique, Quid propero? Scythia est, quo mittimur,
inquam :
Roma relinquenda est: utraque iusta mora est:
Vxor in aeternum vivo mihi viva negatur;
Et domus, et fidae dulcia membra domus.
Quosque ego dilexi fraterno more sodales; 65
O mihi Thesea pectora iuncta fide!
Dum licet, amplectar: numquam fortasse licebit
Amplius. In lucro est quae datur hora mihi.
Nec mora; sermonis verba imperfecta relinquo,
Complectens animo proxima quaeque meo. 70
Dum loquor, et flemus; caelo nitidissimus alto,
Stella gravis nobis, Lucifer ortus erat.

Dividor haud aliter, quam si mea membra relinquam :

Et pars abrumpi corpore visa suo est.

[Sic doluit Priamus tunc cum in contraria versus 75

Vltores habuit proditiōis equus.]

Tum vero exoritur clamor gemitusque meorum ;

Et feriunt maestae pectora nuda manus.

Tum vero coniux humeris abeuntis inhaerens

Miscuit haec lacrimis tristia dicta meis : 80

Non potes avelli : simul ah simul ibimus, inquit :

Te sequar ; et coniux exsulis exsul ero.

Et mihi facta via est : et me capit ultima tellus :

Accedam profugae sarcina parva rati.

Te iubet e patria discedere Caesaris ira ; 85

Me pietas. Pietas haec mihi Caesar erit.

Talia tentabat : sicut tentaverat ante :

Vixque dedit victas utilitate manus.

Egredior, sive illud erat sine funere ferri,

Squalidus immissis hirta per ora comis. 90

Illa dolore amens tenebris narratur obortis

Semianimis media procubuisse domo.

Vtque resurrexit, foedatis pulvere turpi

Crinibus, et gelida membra levavit humo ;

Se modo, desertos modo complorasse Penates ; 95

Nomen et erepti saepe vocasse viri :

Nec gemuisse minus, quam si nataeve meumve

Vidisset structos corpus habere rogos :

Et voluisse mori : moriendo ponere sensus :

Respectuque tamen non periisse mei. 100

Vivat : et absentem, quoniam sic fata tulerunt,

Vivat et auxilio sublevet usque suo.

39.

QVA DOCET OVIDIVS

TR. III. 10.

MANET ORBIS PARTE FVGATVS.

THE subject of this elegy is sufficiently explained by the title.

The town to which Ovid was banished, called by himself¹ and Strabo 'Tomis' (Τόμις)², by Pliny, Ptolemy, and most other writers, 'Tomi' (Τομι), was a Milesian colony, situated on the western shores of the Pontus Euxinus, about ninety miles³ south of the Sacrum Ostium, the most southern mouth of the Ister (Danube). The name⁴ gave rise to the legend that this was the spot where Medea, in her flight with Jason, tore to pieces her brother Absyrtus, or, according to others, where her father Aetes collected and buried the mangled limbs of his son⁵. Thus Ov. Trist. 3. 9. 1:

'Hic quoque sunt igitur Graiae, quis crederet? urbes,
Inter inhumanae nomina barbariae.
Huc quoque Mileto missi venere coloni
Inque Getis Graias constituere domos.
Sed vetus huic nomen, positaeque antiquius urbe,
Constat ab Absyrti caede fuisse, loco.

Inde Tomis dictus locus hic: quia fertur in illo
Membra soror fratris consecuisse sui.'

The student may compare the description of a Scythian winter in Virgil G. 3, especially the lines 349, seqq., which are almost identical in thought, and even in expression, with many passages in the poem before us.

SI quis adhuc istic meminit Nasonis adepti,
Et superest sine me nomen in Vrbe meum;
Suppositum stellis numquam tangentibus aequor
Me sciat in media vivere barbarie.

¹ E. ex P. 4. 14. 59; 3. 9. 35.

² But the more recent editors of Strabo, following Stephan. Byzant., read *Τομεδς* and *Τομέα* in 7. 6, § 1, and 7. 5, § 13.

³ Strabo makes the distance 750 stadia.

⁴ *Τομεδς* 'a cutter'; *Τομή* 'the act of cutting'; *Τόμος* 'a cut'; *Τόμις* 'a surgical instrument,' &c.

⁵ Apollodor. 1. 9, 24.

Sauromatae cingunt, fera gens, Bessique, Getaeque: 5

Quam non ingenio nomina digna meo!

Dum tamen aura tepet, medio defendimur Istro,

Ille suis liquidus bella repellit aquis.

At cum tristis hiems squalentia protulit ora,

Terraque marmoreo candida facta gelu est: 10

[Dum patet et Boreas et nix iniecta sub Arcto;

Tum liquet has gentes axe tremente premi.]

Nix iacet: et iactam nec Sol pluviaeve resolvunt:

Indurat Boreas, perpetuamque facit.

Ergo, ubi delicit nondum prior, altera venit: 15

Et solet in multis bima manere locis.

Tantaque commoti vis est Aquilonis, ut altas

Aequet humo turres, tectaque rapta ferat.

Pellibus, et sutis arcent mala frigora braccis;

Oraque de toto corpore sola patent. 20

Saepe sonant moti glacie pendente capilli,

Et nitet inducto candida barba gelu:

Nudaque consistunt, formam servantia testae,

Vina: nec hausta meri, sed data frusta bibunt.

Quid loquar, ut vincti concrescant frigore rivi, 25

Deque lacu fragiles effodiantur aquae?

Ipse, papyrifero qui non angustior amne

Miscetur vasto multa per ora freto,

Caeruleos ventis latices durantibus, Ister

Congelat, et tectis in mare serpit aquis. 30

Quaque rates ierant, pedibus nunc itur: et undas

Frigore concretas ungula pulsat equi.

Perque novos pontes subter labentibus undis

Ducunt Sarmatici barbara plaustra boves.

Vix equidem credar: sed cum sint praemia falsi 35

Nulla, ratam debet testis habere fidem:

Vidimus ingentem glacie consistere pontum,
Lubricaque immotas testa premebat aquas.
Nec vidisse sat est. Durum calcavimus aequor;
Vndaque non udo sub pede summa fuit. 40
Si tibi tale fretum quondam, Leandre, fuisset,
Non foret augustae mors tua crimen aquae.
Tum neque se pandi possunt delphines in auras
Tollere, conantes dura coërcet hiems.
Et quamvis Boreas iactatis insonet alis, 45
Fluctus in obsesso gurgite nullus erit.
Inclusaeque gelu stabunt in marmore puppes:
Nec poterit rigidas findere remus aquas.
Vidimus in glacie pisces haerere ligatos:
Sed pars ex illis tum quoque viva fuit. 50
Sive igitur nimii Boreae vis saeva marinas,
Sive redundatas flumine cogit aquas:
Protinus, aequato siccis Aquilonibus Istro,
Invehitur celeri barbarus hostis equo:
Hostis equo pollens, longeque volante sagitta, 55
Vicinam late depopulatur humum.
Diffugiunt alii: nullisque tuentibus agros
Incustoditae diripiuntur opes:
Ruris opes parvae, pecus, et stridentia plaustra;
Et quas divitias incola pauper habet. 60
Pars agitur vinctis post tergum capta lacertis,
Respiciens frustra rura laremque suum.
Pars cadit hamatis misere confixa sagittis:
Nam volucris ferro tinctile virus inest.
Quae nequeunt secum ferre aut abducere, perdunt: 65
Et cremat insontes hostica flamma casas.
Tum quoque, cum pax est, trepidant formidine belli:
Nec quisquam presso vomere sulcat humum.

Aut videt, aut metuit locus hic, quem non videt,
hostem :

Cessat iners rigido terra relicta situ. 70

Non hic pampinea dulcis latet uva sub umbra ;

Nec cumulant altos fervida musta lacus.

Poma negat regio : nec haberet Acontius, in quo

Scriberet hic dominae verba legenda suae.

Adspiceres nudos sine fronde, sine arbore, campos, 75

Heu loca felici non adeunda viro !

Ergo, tam late pateat cum maximus orbis,

Haec est in poenam terra reperta meam ?

40.

VITA POETAE.

TR. IV. 10.

THE life of Ovid, given in the Introduction, will serve as a commentary upon this Extract, which furnished most of the materials for the biography in question. But few additional illustrations will be required.

ILLE ego, qui fuerim tenerorum lusor amorum,
Quem legis, ut noris, accipe, Posteritas.

Sulmo mihi patria est, gelidis uberrimus undis,

Millia qui novies distat ab Vrbe decem.

Editus hic ego sum : nec non, ut tempora noris, 5

Cum cecidit fato Consul uterque pari :

Si quid id est, usque a proavis vetus ordinis heres ;

Non modo Fortunae munere factus eques.

Nec stirps prima fui ; genito sum fratre creatus ;

Qui tribus ante quater mensibus ortus erat. 10

Lucifer amborum natalibus adfuit idem :

Vna celebrata est per duo liba dies.

Haec est armiferae festis de quinque Minervae,

Quae fieri pugna prima cruenta solet.

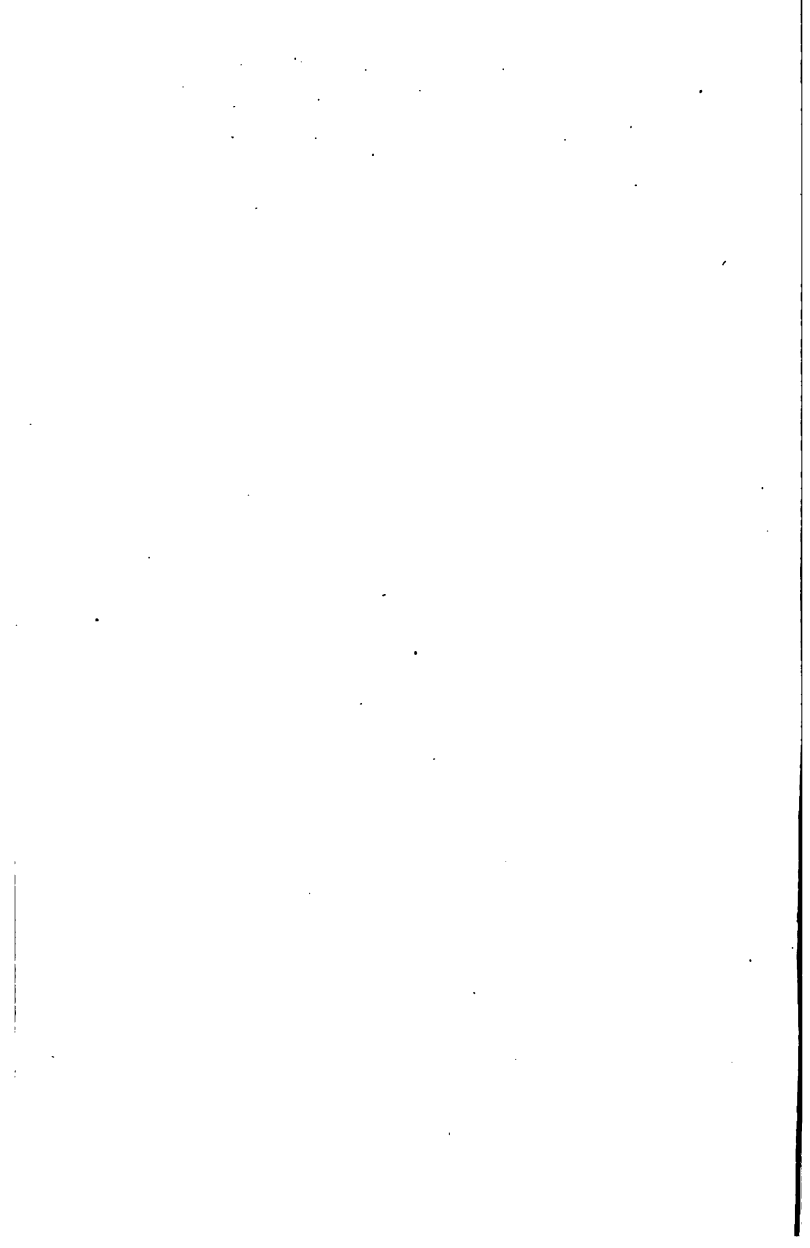
- Protinus excolimur teneri, curaque parentis 15
Imus ad insignes Urbis ab arte viros.
Frater ad eloquium viridi tendebat ab aevo,
Fortia verbosi natus ad arma Fori.
At mihi iam puero caelestia sacra placebant;
Inque suum furtim Musa trahebat opus. 20
Saepe pater dixit: Studium quid inutile tentas?
Maeonides nullas ipse reliquit opes.
Motus eram dictis: totoque Helicone relicto,
Scribere conabar verba soluta modis.
Sponte sua carmen numeros veniebat ad aptos; 25
Et, quod tentabam dicere, versus erat.
Interea, tacito passu labentibus annis,
Liberior fratri sumpta mihiq̃ue toga est:
Induiturque humeros cum lato purpura clavo:
Et studium nobis, quod fuit ante, manet. 30
Iamque decem vitae frater geminaverat annos,
Cum perit; et coepi parte carere mei.
Cepimus et tenerae primos aetatis honores;
Eque viris quondam pars tribus una fui.
Curia restabat; clavi mensura coacta est; 35
Maius erat nostris viribus illud onus.
Nec patiens corpus, nec mens fuit apta labori,
Sollicitaeque fugax ambitionis eram;
Et petere Aoniae suadebant tuta sorores
Otia iudicio semper amata meo. 40
Temporis illius colui fovique poetas;
Quotque aderant vates, rebar adesse Deos.
Saepe suas volucres legit mihi grandior aevo,
Quaeque necet serpens, quae iuvet herba, Macer.
Saepe suos solitus recitare Propertius ignes; 45
Iure sodalitio qui mihi iunctus erat.

Ponticus Heroo, Bassus quoque clarus Iambis,
Dulcia convictus membra fuere mei.
Et tenuit nostras numerosus Horatius aures ;
Dum ferit Ausonia carmina culta lyra. 50
Virgilium vidi tantum : nec avara Tibullo
Tempus amicitiae fata dedere meae.
Successor fuit hic tibi, Galle ; Propertius illi :
Quartus ab his serie temporis ipse fui.
Vtque ego maiores, sic me coluere minores : 55
Notaque non tarde facta Thalia mea est.
Carmina cum primum populo iuvenilia legi,
Barba resecta mihi bisve semelve fuit.
Moverat ingenium totam cantata per Urbem
Nomine non vero dicta Corinna mihi. 60
Multa quidem scripsi : sed quae vitiosa putavi,
Emendaturis ignibus ipse dedi.
Tum quoque, cum fugerem, quaedam placitura cremavi :
Iratu studio carminibusque meis.
Molle, Cupidineis nec inexpugnabile telis, 65
Cor mihi, quodque levis causa moveret, erat.
Cum tamen hoc essem, minimoque accenderer igni ;
Nomine sub nostro fabula nulla fuit.
Paene mihi puero nec digna, nec utilis uxor
Est data : quae tempus perbreve nupta fuit. 70
Illi successit, quamvis sine crimine, coniux ;
Non tamen in nostro firma futura toro.
Ultima, quae mecum seros permansit in annos,
Sustinuit coniux exsulis esse viri.
Filia me mea bis prima fecunda iuventa, 75
Sed non ex uno coniuge, fecit avum.
Et iam complerat genitor sua fata ; novemque
Addiderat lustris altera lustra novem.

Non aliter fleui, quam me fleturus adempto
Ille fuit. Matri proxima iusta tuli. 80
Felices ambo, tempestiveque sepulti,
Ante diem poenae quod periere meae;
Me quoque felicem, quod non viventibus illis
Sum miser; et de me quod doluere nihil!
Si tamen extinctis aliquid, nisi nomina, restat, 85
Et gracilis structos effugit umbra rogos;
Fama, parentales, si vos mea contigit, umbrae,
Et sunt in Stygio crimina nostra foro,
Scite, precor, causam, nec vos mihi fallere fas est,
Errorem iussae, non scelus, esse fugae. 90
Manibus hoc satis est. Ad vos studiosa revertor
Pectora, quae vitae quaeritis acta meae.
Iam mihi canities, pulsus melioribus annis,
Venerat; antiquas miscueratque comas;
Postque meos ortus Pisaea vinctus oliva 95
Abstulerat decies praemia victor equus:
Cum maris Euxini positos ad laeva Tomitas
Quaerere me laesi Principis ira iubet.
Causa meae cunctis nimium quoque nota ruinae
Indicio non est testificanda meo. 100
Quid referam comitumque nefas, famulosque nocentes?
Ipsa multa tuli non leviora fuga.
Indignata malis mens est succumbere, seque
Praestitit invictam viribus usa suis:
Oblitusque mei ductaeque per otia vitae, 105
Insolita cepi temporis arma manu:
Totque tuli terra casus pelagoque, quot inter
Occultum stellae conspicuumque polum.
Tacta mihi tandem longis erroribus acto
Iuncta pharetratis Sarmatis ora Getis. 110

Hic ego, finitimis quamvis circumsoner armis,
 Tristia, quo possum, carmine fata levo.
 Quod, quamvis nemo est, cuius referatur ad aures,
 Sic tamen absumo decipioque diem.
 Ergo, quod vivo, durisque laboribus obsto, 115
 Nec me sollicitae taedia lucis habent;
 Gratia, Musa, tibi: nam tu solatia praebes;
 Tu curae requies, tu medicina venis.
 Tu dux et comes es: tu nos abducis ab Istro;
 In medioque mihi das Helicone locum. 120
 Tu mihi, quod rarum est, vivo sublime dedisti
 Nomen; ab exsequiis quod dare Fama solet.
 Nec, qui detrectat praesentia, Livor iniquo
 Vllum de nostris dente momordit opus.
 Nam tulerint magnos cum saecula nostra poetas; 125
 Non fuit ingenio Fama maligna meo.
 Cumque ego praeponam multos mihi; non minor illis
 Dicor: et in toto plurimus orbe legor.
 Si quid habent igitur vatum praesagia veri:
 Protinus ut moriar, non ero, terra, tuus. 130
 Sive favore tuli, sive hanc ego carmine famam
 Iure tibi grates, candide lector, ago.





CRITICAL NOTES.

1.

2. 'litera scripta.' 8. 'indignae' B, 'indigno,' 'indigna.' 11. The best MSS. 'adsit,' some 'absit,' and so L. 16. The best MSS. have either 'Depressa' or 'Deprensa;' 'Defensa' is a conj. of Par-
 rhasius, adopted by B. 20. The best MSS. 'summa;' many have
 'longa,' and so B. 24. 'recta meos' in many MSS., and so B. 25.
 Twenty-three MSS. have 'consita rivo;' others 'conscia rivo.' 28.
 Several MSS. 'numen habes.' 31. Eight MSS. 'recurrite Nymphae.'
 33. Many MSS. 'mihi duxit.' 40. 'Grandaevos.' 41. Four MSS.
 'classe peracta,' and so B. 45. 'et madidos vidisti.' Ib. 'flentes
 ocellos.' 48. One good MS. 'vincta,' which is probably a gloss.
 49. 'cum te vento' B. 53. 'Phrygio pendentia.' 59. Santenius
 conj. 'Votis ecce meis.' 69. One MS. 'morabor.' 71. Two
 MSS. 'Tunc fleui.' 72. Two MSS. 'comas.' 73. 'Idam.' 74.
 'Illic.' 'Illinc' B. 77. Many MSS. 'Nunc tecum veniunt.' 77.
 78. 'sequuntur,' 'destituunt.' 78. Many MSS. 'viros,' instead of
 'toros.' 85. Many MSS. omit 'et,' one has 'potenti.' 86. 'quae
 possint,' 'quas possunt,' 'quae possent scepra tenere,' 'quas deceat
 scepra tenere.' 94. Some edd. 'Pulydamanta.' 95. Most MSS.
 'suadeat,' and so L. 99. 'si cupias.' 111. One MS. 'levius est
 in te.' (I) 113. 'nam refero,' 'memoro,' 'memini,' 'repeto.' 116.
 'bubus.' 118. 'Perdet.' 119. 'Dimergite,' 'demergite.' 121.
 'incursu.' 125. One MS. 'praesignis,' which is preferred by H.
 126. B has 'patrios—deos' against all the MSS. 128. 'arte.'
 131. Many MSS. 'celes.' 136. Most MSS. 'Quaesierant.' 138.
 'et immensis.' 141. B reads 'medenti,' the conj. of H. 143.
 Many MSS. 'sanabilis herbis.' 150. 'Destituor.' 152. 'e nostro,'
 'Dicitur et nostro.'

2.

2. 'Haemonis Haemonio' L. 4. Nine MSS. 'A me.' 7. One
 MS. 'plura meo.' 8. Many MSS. 'multa tibi,' and so L. 13.

Many of the best MSS. 'mandatis.' Ib. 'relinquit' B. 14. 'potui' L; others 'volui.' 15. Several good MSS. 'abrepta;' others 'erepta;' one has 'afflata.' 23. 'tenebrisque' L. 26. 'membra refecit.' 29. 'Vtque animus rediit.' 35. 'Phylleides' B, the conj. of H; one MS. has 'Phylaides.' 39. 'pectam.' 38, 39, 40. 'gerat,' 'pre-matur,' 'ferat,' and so B. 41. 'Quo possum' L. 43. One MS. and one old ed. have 'Dyspari,' and one MS. 'Dispari;' all the rest have 'Dux Pari,' and so B and L. 49. 'omen revoke.' 51. Almost all the MSS. 'quoties subiit.' 53. 'Ida.' 59. H conj. 'per quos.' 60. So the best MSS., others 'quotacunque,' 'quotaque,' and so B, 'quotaquamque.' 65. 'si quis is est.' Ib. 'tibi cura.' 69. One MS. 'facito dicas,' and so B. 74, 75. These two lines are wanting in some MSS. 83. So one MS.; several have 'Fortius ille potest multo qui pugnat amore;' one 'cui pugnat;' H conj. 'quum pugnat amore,' and so B. 86. Several MSS. 'Sed stetit,' or 'Sed stetit auspiciis lingua retenta malis.' 89. Six MSS. 'Vt vidi, gemui;' one 'Et vidi et gemui;' H conj. 'Vt vidi, ut gemui,' and so B. 90. One MS. 'recursuri.' 94. 'tanget,' 'tangit.' 100. 'properes' B. 111. Three MSS. 'Excitor e somno.' 113. The reading as it stands is a conj. of H. Almost all the MSS. have 'Tura damus lacrimasque super quae sparsa relucet.' The MS. of Scaliger 'Tura damus lacrimamque super qui ora relucet.' Another has 'quaesa' relucet' corrected into 'quis ara relucet.' D. Heinsius conj. 'Tura damus lacrimasque super queis ara relucet.' The reading of the MSS. is intelligible if we substitute 'relucet' for 're-lucet.' 114. Many MSS. 'a fuso;' others 'effuso.' 116. Several MSS. 'tristitia solvar.' 119. H conj. 'iuvarit.' 120. Seven MSS. 'rapies.' 121. So the best MSS.; others 'narrantis;' one 'narranti.' 122. 'linguae.' Ib. 'retenta mora' B. 131. 'audite sonantes,' 'tonantes.' 135. The MSS. are in great confusion here, and present a multitude of different readings. The greater number have either 'Sed quid ego revoco haec? Omen revocantis abesto,' and so B and L; or 'Sed quid ego haec revoco? Omen revocantis abesto.' The reading given in the text is supported by MS. authority, and is less objectionable than those usually adopted. 137. One MS. has 'Troas;' all the rest have 'Troadas;' Salmasius and H conj. 'Troasin,' and so B. 144. 'face' B. 148. 'pectora' B. 151. 'geris,' 'geras.' 154. 'illa tuos.' 165. 'claudatur.' 166. Almost all MSS. 'Sit—sit,' and so L; one has 'Si—si;' two have the reading of the text.

3.

5. 'Non me—non me.' 12. 'resecta seges.' 18. 'Vivet.'
 21. 'nesciet.' 24. Scalig. conj. 'ima dies.' 25. 'et segetes.'
 26. Most MSS. 'erit.' 28. Many MSS. 'Dicentur.' 34. Several
 MSS. 'ripa benigna.' 36. Most MSS. 'Castalia aqua.' 38. 'Atque
 ita.' 40. 'Tunc suus.' 41. 'adusserit.' 42. 'magna.'

4.

1. 'ales mihi missus,' 'tibi missus,' 'nuper missus.' Ib. 'ab oris.'
 2. 'exsequias ferte.' 3. 'passis plan. pen.' 9. The MSS. seem to
 have 'devertite,' H conj. 'devertere.' 11. 'vibratis.' Ib. 'rannas'
 pro 'cursus.' 20. One MS. 'taces.' 21. Many of the best MSS.
 'poteras fragiles.' 23. 'simulacior.' 24. 'blando.' 27. 'fera
 proelia.' 28. 'fiunt,' 'fient.' 29. 'Parcus eras potu' in one MS.
 30. 'poterant.' Ib. 'ore.' Ib. 'vocare.' 33. Most MSS. 'ducitque.'
 34. 'garrulus.' 36. 'decem.' 37. 'ille.' 39. 'Optima quae-
 que.' 44. One MS. 'trans mare.' 46. 'non tua Parca' in one
 MS. 49. 'frondet' in most MSS. 50. One MS. 'Vivida perp.'
 55. 'Explicat atque,' 'spectat et ipsa.' 58. 'in pia,' 'in sua vota.'
 59. Most MSS. 'magnus,' which is probably correct. 60. 'nomen
 habet.'

5.

1. 'si mater flevit.' 2. 'Si tangunt.' 14. 'castris.' 15.
 'concussa.' 23. The greater number of MSS. have 'et Linon'
 at the beginning of the line; at the end a few have 'et Linon altis';
 one 'Elinon'; others 'editus altis'; others 'abditus,' 'edidit,' 'abditum,'
 'expositum,' &c. Scaliger and H emended the line, as given above.
 24. 'invicta.' Ib. 'conticuisse.' 25. 'Adspice.' 30. Twelve
 MSS. give 'retenta'; eight have 'relecta.' 31. Eleven MSS. 'habebit.'
 35. Many of the best MSS. 'rapiunt'; one has 'cum mala fata bonos
 perdant.' 37. The MSS. vary much in this line, a good reading is
 'Vive pius moriere tamen'; others have 'moriture pius'; 'vive tamen
 moriere pius'; 'vive tamen moriture pius.' 38. 'Mors tamen,' 'Sors
 gravis.' 40. Most MSS. 'e toto.' Ib. 'curva quod.' 46. Nearly
 all the MSS. 'negant.' 49. 'Hic,' 'Huic.' Ib. 'certe manibus.'
 57. Most MSS. 'sunt.' 61. 'venies.' Ib. 'vinctus.' 62. 'si qua
 est modo.'

6.

4. 'tincta croco.' 9, 10. Many MSS. 'notat—movet.' 12. Almost

all the MSS. 'Lydius.' 13. Several MSS. 'carebant.' 18. 'Vt fugit invisos,' 'Vt fugit visos,' 'Vtque fugit rapidos.' 19. Most MSS. 'sine lege;' some 'furentes.' 22. 'laniant.' Ib. 'mente ruit,' 'iacet,' 'manet.' 25. 'genialis turba.' 26. Many good MSS. 'timor.' 27. 'repugnabat,' 'negabat.' 31. Many MSS. 'munera;' some 'praemia.'

7.

2. The latter half of this line appears in a very corrupt form in many MSS., thus we find 'Chia,' 'insula fertur,' 'India fertur,' 'unda refertur.' 6. In one MS. 'Indigno croceas;' in another the adjective has dropped out. 18. Heins. conj. 'prensas.' 19. One MS. 'fugiuntque premuntque.' 20. 'male sedit.' 21. 'caput arrepto,' one MS. 25. 'color et sensus,' 'Iam color et sensus;' one MS. 'Iam color et timidæ vires.' 27. Nine MSS. 'aristas.' 28. 'media.' 31. Many MSS. 'caeli,' most have 'spectabere.' 32. 'Cressa puella.' 33. One MS. 'tigrides,' whence H conj. 'tigridas.' 36. 'in facili est,' 'en facile est,' 'abstulerat facile est.'

8.

3. Good MSS. 'indomitos.' 4. One MS. 'Sentiat ut.' 5. One MS. 'munera.' 6. One MS. 'iusto.' 9. One MS. 'liquaces;' another 'ludentes.' 19. Many MSS. 'Vt referant,' others 'Iam referunt.' 13. Many MSS. 'moderatur,' one 'meditatur.' 17. One MS. 'suppositos taxos;' another 'compositos taxos,' whence H conj. 'suppositas taxos,' and so B. 18. Most MSS. 'curva favi.' 23. 'colligit;' one 'aggregat.' 24. 'vertit' or 'versat.' 25. 'deducere,' 'defigere.' 26. One MS. 'laetus.' 33. One MS. 'parvum.' Ib. One MS. 'sequaci.' 35. One MS. 'aut terre victos.' Ib. One MS. 'vana.' 37. Seventeen MSS. 'prodest tamen.' 40. Many MSS. 'Addere;' one 'Abdere sub primis.' 41. 'desistis.'

9.

5. Several good MSS. 'Officii,' and so B. Ib. Many MSS. 'adversatus;' one has 'adspersatus;' five 'dedignatus.' 6. 'En—munere' in four MSS., whence H and B conj. 'In—munere.' 8. Three MSS. 'fastus.' 17. 'dederisque.' Ib. Four MSS. 'carmine.' 25. Many MSS. 'Scilicet;' others 'ut fas.' 26. 'Auspicio felix,' 'Aspicete,' 'Aspicio.' 27. One of the best MSS. and two others

'in annum.' 32. One MS. 'habe.' 44. Three MSS. 'addidit ille duos;' others 'praeposuitque duos;' one 'postposuitque.' 46. Eight MSS. 'officium;' others 'officii.' 49. Many MSS. 'praestare.' 56. Six good MSS. 'cadet.' 58. Many MSS. instead of 'cave' have 'dies.' 59. Two MSS. 'Nomen.' 62. One of the best MSS. 'condere;' two have 'findere;' one has 'fundere.' 65. 'bifrons.' Ib. 'imago.' 70. H conj. 'condita,' which has been received by many edd. 72. Most MSS. 'bona nunc.' 73. 'longius abs.' 74. 'livida turba.' 77. Two MSS. 'verberet.' 78. One MS. 'sparget;' another 'sparsit;' five 'surgit;' one 'tendit.' 83. Many MSS. 'ferienda securi.' 85. Two MSS. 'spectat.'

10.

5. Nine MSS. 'amicitur vitibus,' and so B; four 'amicitur frondibus.' 6. One MS. 'graminis.' 7. Two MSS. 'complant;' one 'miscent.' 10. 'figit,' 'nectit.' 12. Two MSS. 'arando.'

11.

1. 'Quis.' 2. Very many MSS. 'promissi.' Ib. Three MSS. 'sit et ista,' and so B. 3. Two MSS. 'promptum.' 5. 'iocisque.' 10. Eight MSS. 'furor.' 11. One MS. 'Adduxere.' Ib. One MS. 'sidera terris.' 14. One MS. 'Imaque.' 15. Eight MSS. 'meditabimur;' one 'numerabimus.' 16. Several MSS. 'vaga signa.'

12.

1. One MS. 'ulli;' two 'ille;' seven 'si credimus ipsis.' 3. 'Hinc.' 6. Six MSS. 'pleno carmina vera.' 10. One MS. 'Arcadium,' and so B. Ib. One MS. 'nemus.' 12. Very many MSS. 'Siste precor;' five 'puer.' 14. Three MSS. 'Nec tamen offenso;' three others 'Sed tamen;' others 'infenso.' 16. One MS. 'magni.' 19. Several MSS. 'maeres.' 27. Several MSS. 'erat in;' one 'et fera t. t. errat in anno.' 28. One MS. 'En tibi.' 29. So the best MSS.; others have 'Evander et firmus,' 'et firma;' others 'Italiamque;' one 'Ausoniamque.' 32. 'Vexerat (rexerat?)' 33. Almost all the MSS. 'Tarenti;' a few good ones 'Terenti.' 34. 'et solas.' 35. 'incultis,' 'intonsis.' 36. Six MSS. 'manu;' two 'manus.' 37. Two MSS. 'lumina.' 44. So most of the best MSS.; others 'nemorum,' 'Nymphae,' and so K; three 'nemorum divae;' one 'nemora et silvae,' and so B. 46. One MS.

'Istaque felici ripa sit icta pede.' 48. One of the best MSS. 'cetera turba.'
 1b. One MS. 'petent;' another 'feret.' 57. Eight MSS. 'moenia.'
 58. Other MSS. 'Nunc minor;' 'Non minor;' 'Num minor;' one 'Nec minus;' three 'Num minus;' three 'Non minus.' 60. One MS. 'Auferet.'
 62. Two MSS. 'colenda.' 63. One MS. 'manebis.' 64. One MS. 'iura.'
 65. One MS. 'Inde satusque neposque.' 1b. One MS. 'licet usque.'
 68. 'Livia.' 69. Some MSS. 'Talibus auspiciis;' many 'Talibus auspiciis—ad agros.' 1b. B and others 'nostros dictis' on no good authority. 1b. Two MSS. 'ad annos;' and so K. 70. One MS. 'medio—sono.'

13.

1. One MS. 'applicat oras.' 4. So seven of the best MSS.; others 'lata;' and so B. 5. One good MS. 'hospes;' and so B and K; one 'auctor (actor?);' nearly all 'heros.' 8. 'Boves;' one 'feros;' and so B. 9. One MS. 'tremor.' 11. 'Dura.' 14. One of the best MSS. 'Obdita.' 1b. Two MSS. 'vix ullis.' 17. One MS. 'abibas;' and so B. 19. Many MSS. 'revocamur.' 20. 'victor.' 21. One MS. 'strati—saxi.' 22. Three MSS. 'opus;' and so B. 25. So five MSS.; others 'eversum.' 1b. Three MSS. 'concutit;' one 'verberat.'
 26. Others 'Iactaque,' 'Laesaque,' 'Laxaque,' '(M)otaque,' 'Actaque.' 1b. 'mollis humus.' 30. One MS. 'tonante.' 32. Seven MSS. 'Aethereo.' 33. 'abductaque.' 35. 'mixtoque;' 'mixtasque—flamas.' 36. Four MSS. 'tangit;' three 'pulsat.' 44. One MS. 'Dea facta.'

14.

8. Many MSS. 'Cassidis.' 10. Three good MSS. 'digna;' the rest 'magna.' 11. One MS. 'Ilia Vestalis;' and so B. 1b. Several 'quis enim.' 15. 'humo.' 21. Two of the best 'cupitam;' the rest 'cupita.' 23. Two MSS. 'Ilia.' 28. One MS. 'raptor.' 1b. Many MSS. 'fratris.' 33. Two MSS. 'Larentia;' all the rest 'Laurentia.' 42. Several MSS. 'raptos.' 1b. Two MSS. 'tecta;' one 'castra;' several 'iura.' 43. Two MSS. 'audierunt;' the rest 'audierant.' 1b. Five of the best MSS. 'pater agnitus.' 44. Fourteen good MSS. 'paucis;' the rest 'parvis.' 47. One MS. 'fuissent;' one 'feruntur.'

15.

2. Very many MSS. 'erunt;' and so K. 9. Some MSS. 'spinetis.'
 10. Several MSS. 'Troezene.' 11. Many MSS. 'aquarum;' eleven

'equarum;' many 'Pan erat armenti,' 'Pan illic numen aquarum.' 15, 16. One of the best MSS. and two others omit this couplet. 16. Five MSS. 'ad hoc;' five 'ab hoc;' one 'ob hoc;' three 'adhuc.' 16. For 'erat' twelve have 'erit;' two 'inest;' Burman. conj.—'devectaque sacra Pelasgis = Flamen adhuc prisco more Dialis agit.' 17. 'si' in many MSS. 20. Six MSS. 'concepit ille fugas;' several 'concepit ille feras,' or 'concitat ipse feras.' 23. Three MSS. 'peregrinae,' and so B. Ib. Two MSS. 'causam—Latinam,' and so B. 27. 'transita,' 'transfixa,' 'traiecta.' 28. Four MSS. 'fovente.' Ib. Two MSS. 'medium—diem,' a gloss. 31. Six MSS. 'Vectibus;' others 'Vestibus;' one 'Vtribus.' 31, 32. This couplet wanting in three MSS. 32. Five MSS. 'ludus,' which is corrupt. Ib. Two MSS. 'expedienda;' one 'excutienda.' 34. Four MSS. 'eripe;' the rest 'et Reme.' 36. Many MSS. 'occursu.' Ib. Many MSS. 'retenta.' 37. 'Pendentia,' 'spirantia,' 'spumantia,' 'fumantia.' Ib. Four MSS. 'detulit.' 43. One MS. 'fama volat.' 44. Many good MSS. 'gessit.'

16.

2. 'locum.' Ib. Ten MSS. 'tanto.' 3. Several MSS. 'Silvia.' 5. Many MSS. 'pueros,' and so B and K. 8. Some good MSS. 'loca sola.' 11. One MS. 'agitare.' Ib. Two MSS. 'solebant.' 13. Two MSS. 'nec iam,' and so B. 14. Two MSS. 'an alter,' and so B. Almost all 'ah!—ah!' 18. Two MSS. 'suspicer.' 23. Two MSS. 'peritura,' and so B. 24. Three MSS. 'simul.' 25. All except three 'Vagierant.' 26. So seven MSS.; the rest 'ambo pariter.' 28. Five MSS. 'curva.' Ib. So three MSS.; very many 'tulit,' and so K; others 'dedit,' 'fuit.' 29. Eight MSS. 'impulsus.' 32. Most MSS. transpose the words 'Rumina—Romula.' 35. 'Quod' in one good MS. 36. Two MSS. 'Prodere,' and so B. 38. Three good MSS. 'lingit;' others 'lambit.' 40. Many MSS. 'permissi;' others 'promissa.' 41. Several MSS. 'Lupercal;' one 'Lupercus.'

17.

4. Many MSS. 'nomina.' 5. One of the best MSS. and six others 'adit.' 6. 'adit' B, on no good authority. 7. Many MSS. 'facto.' 9. Seven MSS. 'quae moenia.' 11. Very many MSS. 'solitum.' 13. Many MSS. 'terraeque;' one has 'plena imponuntur arenae.' 14. Several MSS. 'finditur;' others 'funditur,' 'fingitur.' 17. Many MSS. 'Condentis.' 19. One MS. 'Dei.' Ib. Four MSS. 'adv. vultus;' one 'cunctos;' one 'certi.' 20. Twelve MSS. 'Auspibus bonis;' one

'Auspiciisque bonis.' Ib. One of the best MSS. 'hoc bene;' another 'hoc breve;' another 'hoc modo.' 21. Two of the best MSS. 'domitae.' 23. Many MSS. 'omnia.' Ib. Two MSS. 'laeta;' one 'laeto;' one 'laeva;' others 'dextro,' 'plena.' 29. Other MSS. 'tactam;' one 'fractam;' one 'pressam;' one 'versam.' 33. 'Rutro' is a conj. emend. The MSS. have 'Retro,' or 'Rastro,' or 'Ristro,' or 'Vltro.' 40. Three MSS. 'dissimulanda.' 45. Many MSS. 'iuvenes.' 46. B omits 'est.' 47. Three of the best MSS. 'nunc.' Ib. 'Illi.' Ib. Many good MSS. 'possit.' 50. Two of the best MSS. 'et semper plures.'

18.

2. So K. Two good MSS. 'amotis,' and so B; almost all the rest 'a domitis.' 9. Two MSS. 'contecta;' six 'contemta,' which is corrupt. 11. Other MSS. 'fractis,' 'flexis;' one 'plexis.' 17. Most MSS. 'sulcis.' 22. Other MSS. 'verba;' seven 'digna.' 23. Five MSS. 'hic;' one 'huic,' and so K. 25. One of the best MSS. 'noxae;' five have 'mox est;' the rest 'noxa.' Ib. Many MSS. 'debitus.' 26. 'Spargit et.' Ib. Other MSS. 'effuso;' one 'a fuso;' one 'infuso.' 29. One MS. 'cum prole.' 30. Seven MSS. 'deseruisse.' 34. One MS. 'modum.' 36. One MS. 'geminos—pedes.' 37. Two MSS. 'reductaque.' 39. All the MSS. except one 'suam.' Ib. Several MSS. 'transformat et alterat.' 47. So six good MSS.; others have 'Pavit ovis pratum,' 'Pascit ovis pratum,' 'prato,' 'oves,' &c. 49. Five MSS. 'ruri;' two 'turi.' 53. So the best MSS.; others 'quae.' Ib. Two MSS. 'est geminae;' one 'gemina.' 54. Most MSS. 'datur;' others 'cadit,' and so B. 55. Several MSS. 'Subaeos,' or 'Saphaeos.' 60. One MS. 'Assiduum.' 62. One MS. 'Quae facili.' Ib. Many MSS. 'ore sonos.' 66. 'vetitas.' 69. Six MSS. 'adducta;' one 'adiuncta.' 70. Six MSS. 'blanda columba.' 72. 'Inache laute;' 'In. vacca,' 'bacca,' 'diva.' 73. All the MSS., except one of the best, 'noctis.' 74. 'provocet.'

19.

1. Five MSS. 'piacula.' 2. Ten MSS. 'Huic quoque.' 5. One MS. 'cernis;' three 'ternis;' one 'acernis.' 6. Nine MSS. 'Turbida;' one 'Turgida.' 9. 'Flamineam,' 'Flaminiam.' 10. One MS. 'laurea.' 11. Three MSS. 'pianitur;' two 'piamur,' and so B; one 'pietur.' 13. Several MSS. 'sancta quia.' 17. Several MSS. 'pur-

gamine.' 19. 'Moris dedit.' 21. One MS. for 'Phoci' has 'fratris.' 24. Several MSS. 'fovitis;' two 'solvit;' one 'vovit.' 28. So two MSS. all the rest 'putatis.' 33. 'Primus erat.'

20.

2. Two MSS. 'extinctas;' all the rest 'exstructas.' Ib. One MS. 'ferte;' all the rest 'ferre,' and in the preceding line 'placare.' 5. Two MSS. 'prorectis;' one 'proiectis,' and so B. Ib. Two MSS. 'vallata.' 6. Three MSS. 'parca;' others 'sparsa;' others 'parva.' 8. One MS. 'reperta.' 10. One MS. 'in sua vota;' another 'et pia verba;' B conj. 'et sua,' v. 'et pia vota.' 13. 'verba ferebat;' one 'busta,' whence H conj. 'iusta.' 14. A few MSS. 'novos;' one 'suos.' 17. One MS. 'fertur crimine.' 18. One MS. 'focis.' 19. One MS. 'fatentur.' 21. Four MSS. 'Latiosque;' the rest 'latosque,' v. 'latos ul.' 25. Several MSS. 'fient.' Ib. Two MSS. 'avidae.' 26. Five MSS. 'Expectat;' several 'Exoptat.' 27. Four MSS. 'quae primum.' 31. Three MSS. 'celebrentur.' Ib. Two MSS. 'apertis.' 34. One MS. 'imposito;' another 'nunc parvo.' 35. Many MSS. 'quum tot,' v. 'quam quot,' v. 'quam quum — supersunt.' 38. Two MSS. 'Optima.' 39. One MS. 'animosa.' 40. One MS. 'Mutae.' Ib. Several MSS. 'nec tamen.' 41. Two MSS. 'tura simul.' Ib. One MS. 'limina.' 43. Many MSS. 'tenet.' Ib. The greater number of MSS. 'plumbo;' one 'rhombo,' and so B; others 'bombo,' v. 'bumbo,' v. 'limbo.' Ib. Instead of 'cum fusco,' one MS. has 'consuto;' two 'cum fuso;' three 'confuso.' 45. 'Acuta.' 46. So two MSS., very many 'obsutum menta,' v. 'mintha;' two 'obtusum mentae;' two 'obsutum mentae.' 49. 'Vicinus,' 'iunximus.'

21.

3. 'celebrare Lemuria;' one 'celebrate.' 4. 'tacitis' K. 11. 'somnosque,' or 'somnumque sil. praebent.' 15. 'iuncto,' 'sumptis;' one 'victis.' 17. So three of the best MSS., the others 'Quumque manus,' and so K. Ib. 'pure.' 18. Many MSS. 'ante fabas,' and so B and K. 23. One good MS. 'aqua,' and so B. 30. Four MSS. 'Hinc verbi;' one 'Hic,' and so H and B. Ib. Two of the best MSS. and two others 'verbis.' 31. Many MSS. 'tamen lemures.' 32. Very many MSS. 'vident.' 35. Two MSS. 'convivia.' 36. All the best MSS. 'malas;' others have 'malum.' 37. One of the best MSS. and seven others 'nomine festa.'

22.

4. Many MSS. 'nomen.' Ib. Most MSS. 'tu quoque.' 5. 'de parte.' 6. 'dona ferunt.' 7. 'curta,' v. 'curva—testa,' 'curto—testo,' v. 'texto,' v. 'tecto.' 9. One of the best MSS. 'destruit.' Ib. One of the best MSS. 'alte;' we find in others 'arte,' 'arce;' two 'apte;' one 'arae.' 10. Eleven MSS. 'tentat.' 11. All the MSS. except one, 'tum.' 17. One MS. 'caesa—agna,' and so B. 19. 'simplex' in many MSS., and so B. 21. One MS. 'signas.' 24. Two MSS. 'iura.' 27. Very many MSS. 'coniectis;' two have 'contextis;' all have 'tectus,' and so B, for which the best editors have adopted 'lectus,' a conj. founded on a line in Stat. Theb. 4. 47, 'Et Lacedaemonium Thyre "lectura" cruorem.' 31. Five MSS. 'conventus,' and so B. 36. Very many MSS. 'fueras' and 'manes.' 40. 'tuus—suus,' 'tuus—tuus,' 'suus—tuus.' 43. One MS. 'Illac;' very many 'Illa;' others 'Illic.'

23.

1. The best MSS. 'restant;' the rest 'restent.' 4. One of the best MSS. 'occidit atque;' different critics propose 'occuliturque,' 'effugietque,' 'occideritque,' &c. 5. One MS. 'mihi nam memini.' Ib. One MS. 'rure;' two 'forte.' 6. Many MSS. 'candida turba.' 7. 'lucem' in the ed. of B, apparently a typog. error. Ib. Very many MSS. 'Rubiginis.' 12. Two of the best MSS. and many others 'premat;' two 'tremet.' Ib. 'lene.' 13. 'secundis,' and so K. 18. Ten MSS. 'si.' Ib. Four MSS. 'messis adusta.' 23. Two of the best MSS. 'contere;' the rest 'amplectere,' and so K. 24. Very many MSS. 'prius;' many 'precor.' 28. Some of the best MSS. 'opus.' 33. 'Ad dextram;' one of the best and two others 'At dextra.' 40. 'Tota.' Ib. Two of the best MSS. 'praeciditur;' others 'praeripitur.' 42. 'quare fiat.'

24.

1. Many MSS. 'Parilia.' 4. 'tua facta meo.' 6. Several MSS. 'tosta;' two of the best 'fercula tosta.' 8. Heins. conj. 'Virgaque,' and so B. Ib. 'rorantes,' 'rorales.' 9. Heins. conj. 'exi,' in consequence of two of the best MSS. having 'tua vela' in next line, and so B. 10. 'tua vela' B; one 'habet—mea cymba;' one 'vela bonos.' 12. Three good MSS. and two others 'tutus;' one 'totus;' one 'mundus.' 13. One of the best MSS. 'equae.' 15. Many

good MSS. 'lustrat;' others 'lustret.' 16. One of the best MSS. 'uda,' and so B. 18. One MS. 'multa corona.' 19. Many MSS. 'puro.' 20. Many MSS. 'tectaque.' 21. Many MSS. 'mares oleas,' and so B; others 'maris rorem.' 24. 'quo Dea laeta cibo est' a conj. of H, and so B; one of the best MSS. 'cibo est.' 25. The best MSS. 'resectis' or 'refectis;' others 'relictis,' 'remotis,' 'paratis,' 'refertis.' 29. 'sacra.' 31. Almost all the MSS., except one of the best, 'si' here and in line 33. 34. Seven MSS. 'fascina;' three 'fascia;' one 'fuscina.' 36. A few MSS. 'fano,' and so B. 38. Very many MSS. 'virgula.' 39. One MS. 'montanaque.' Ib. Two of the best MSS. 'praesta.' 40. One MS. 'sparsas—Deas.' 42. Two MSS. 'premet;' one 'premat.' 43. One of the best MSS. 'precor.' Ib. One MS. 'pecudesque.' 45. Three of the best MSS. and others 'multo,' and so B; four of the best and others 'multos.' 48. 'Levent.' 55. One MS. 'in annum.' 58. So two of the best MSS; almost all the rest 'Dic quater et vivo.' Ib. One MS. 'prolue,' and so B. 60. One of the best MSS. 'Lac mistum.' 61. One good MS. 'Moxque fac.' Ib. One MS. 'stipula crepitante sacerdos.' 62. One of the best MS. 'Traiciat—turba;' another of the best 'Traicias—turba;' two 'Transsilias.'

25.

1. 'Marti, Nonis,' &c., and so B. 2. Two MSS. 'patet;' two 'patent.' Ib. Five MSS. 'tuos;' four 'suos.' 3. One MS. 'muros cir.' 4. Two MSS. 'Cuilibet,' and so B. 7. One MS. 'ignoti.' 10. 'manus;' several 'deinde; manu,' &c. 13. One MS. 'Pelion ignibus.' 14. Three MSS. 'solita.' 17. Two MSS. 'vehor;' two 'venio.' Ib. Many good MSS. 'colono;' eleven 'colone' (i. e. 'colonae'); one 'colonae,' and so B and K.

26.

3. One MS. 'disiuncta;' one 'dissecta;' one 'digesta;' one 'indigesta.' 4. Two MSS. 'quaeque suo.' 6. Heins. conj. 'ramo,' and so B. 7. Several MSS. 'Pars sibi;' H conj. 'ubi,' and so B. 10. Several MSS. 'sumunt;' one 'sumas.' 15. Many MSS. 'longas;' others 'laetus,' 'lentus,' 'iunctas.' 16. One MS. 'Multaque,' and so B. Ib. Two MSS. 'cantat.' 18. One of the best MSS. 'vocant,' and so B. 19. Two of the best MSS. 'Occurri;' the rest 'Occurrit.'

27.

1. One MS. 'Praestit, festum.' 3. This is the reading of one of the best MSS. Another old MS. has 'struxerat illa q. C.' while all the rest and the early editions have 'Ara erat illa quidem Curibus.' 7. One MS. 'prosunt.' 12. One MS. 'Iovi.' 16. Four MSS. 'Vsibus.' Ib. One MS. 'caduca deae.' 17. The MSS. are in confusion here: for 'Genium' we find 'gemitumque,' 'geminumque,' 'geminique,' 'gremiumque,' 'geminumque decus,' 'geminumque ducem.' 18. Two MSS. 'Vrbs dabit.' Ib. Six MSS. 'terna;' two 'bina.'

28.

1. One of the best MSS. and five others 'Care.' 2. Bentr. ad Hor. Od. 1. 10. 1, conj. 'uda.' 5. One MS. 'nuda-quoque.' 6. So six of the best MSS. and two others; the rest 'docente.' 8. Four of the best MSS. and six others 'facta.' 9, 10. Four of the best MSS. and three others 'profitetur—rogat,' and so B. 14. 'suffita' is a conj. of Heins. Very many MSS. 'suffusa;' one of the best 'suffitam;' another of the best 'suffitas,' as a var. reading; one 'suffecta;' three of the best 'suffit aquam,' 'suffit et haurit aquam.' Ib. One of the best MSS. 'quam ferit (gerit?).' 18. Many MSS. 'Incipit et.' Ib. 'solitas.' Ib. Many MSS. 'dicere voce.' 20. Many MSS. 'verba fide.' 22. Some MSS. 'auditori,' v. 'audituro numina vana.' 25. Five of the best MSS. and ten others 'Et pateant.' Ib. Two of the best MSS. 'noctis' for 'nobis.' 26. One good MS. 'ego.' 29. Very many MSS. 'poscentes;' three of the best 'poscenti.'

29.

1. Several MSS. 'celebrata.' 2. Three MSS. 'laudes.' 6. Many MSS. 'ille vel ille,' and so B. 7. One of the best MSS. and three others 'laudataque.' Ib. One of the best MSS. and two others 'triumphis.' 8. Two of the best MSS. 'numine.' 9. Several MSS. 'scis.' 17. Many MSS. 'fuerat.' 23. Three MSS. 'praemia;' one of the best 'numina.' Ib. 'Nymphae.' 25. One of the best MSS. and three others 'per me nitid.' and so B; one of the best 'vere est;' another of the best 'vere;' hence Heins. conj. 'veri.' Ib. Four of the best MSS. and two others 'tepidissimus.' 28. Three of the best MSS. and two others 'rigantur;' one good MS. 'rorantur.' Ib. 'liquidis—aqvis.' 31. Two of the best MSS. 'disiectos.' Ib. Four MSS. 'narrare.' 35. Three MSS. 'floribus.' 37. One of the best MSS.

'arripiunt,' and so B; one of the best 'accipiunt;' one of the best 'accidunt.' 39. One of the best MSS. 'innumeras.' 41. 'Prima ego Amyclaeo.' 43. One of the best MSS. 'carmen.' Ib. Many MSS. 'agros.' Ib. Two good MSS. 'tangunt,' and so B. 51. One MS. 'plantae.' 52. So three of the best MSS.; the rest 'Poma quoque eventum.' 53. 'simul.' Ib. 'vitesque.' 54. One of the best MSS. 'Nile, deae.' 58. Four MSS. 'grata;' seven 'summa.' 60. One of the best MSS. and another 'virent;' one of the best 'valent.'

30.

2. The MSS. vary much in this line, many 'Numinaque adiunctis—habet;' 'habes;' one 'muneraque adiunctis—habet;' another 'nominaque admotis;' B has 'nominaque a iunctis.' 5. Seven good MSS. 'raso;' three 'fusa;' four 'sparsa;' two 'plana.' 6. Very many MSS. 'expertis.' 9, 10. So Heins., on the authority of six good MSS.; the old reading was 'Pallade placata, lanam mollire puellae = Discant, et plenas exonerare colos.' 12. Several MSS. 'densat.' 15. Four MSS. 'faciat,' and so B. 18. Five of the best MSS. and many others 'invita.' 21. This line appears under a very corrupt form in the greater number of MSS. even of the best class. The reading adopted by many editions is 'Nec vos turba, Deam, censu fraudata, magistri = Spernite;' B has 'Nec vos turba feri c. f. m.' 22. Some good MSS. 'attrahet,' and so K.

31.

3. Two of the best MSS. 'sig. vitale,' probably a corruption of 'fatale.' 6. 'illi' two of the best MSS.; almost all the rest 'illic,' and so B and K. 13. Many MSS. 'volebas.' 14. 'reiecta;' two MSS. 'relicta;' one of the best 'relata tuo est.' Ib. The best MSS. have either 'sua est' or 'suo est,' and so B. 15. Very many MSS. 'gener.' 16. 'datur' in one of the best MSS.; almost all the rest 'ferunt;' one 'eripuisse eam.' 20. Two of the best MSS. 'adytis,' and so B. 22. One of the best MSS. 'proterva.' 25. Four MSS. 'viva succ.' 26. Very many MSS. 'officium.' 27. Several MSS. 'flammi.' 29. One good MS. 'dubitatis adhuc.' 32. One of the best MSS. 'Sacra ait.' 35. 'eripuit,' 'arripuit,' 'irripuit.' 41. Many MSS. 'in illa.'

32.

4. Some good MSS. 'erat,' and so K. Heins. conj. 'partus inermis

eras.' 6. Two MSS. 'femore.' Ib. Most MSS. 'opus.' 7. Many MSS. 'Bistonas.' Ib. Very many MSS. 'longum est narrare,' and so K. 9. Three of the best MSS. 'male.' 14. Four of the best MSS. and three others 'Vitisator.' 16. One MS. 'calidis.' 22. 'sanctis.' 23. Very many MSS. 'dulcibus idem.' 27. 'Pang. flamina,' 'flumina,' 'Gangeaque flumina.' 30. Some of the best MSS. have 'Quoque' or 'Quosque.' 33. Many MSS. 'lenisque;' three 'laetusque;' two 'graviorque;' one 'dulcemque.' 35. About twenty MSS. 'in excelsa;' two 'in extrema.' 36. 'Et celat.' 37. One MS. 'resedit;' one 'consedit.' 39. Three of the best MSS. 'nexus.' 42. Many MSS. 'prima,' Heins. conj. 'sima.' 50. So all the best MSS.; the rest 'splendida;' two 'mella reperta.' 51. Three of the best MSS. 'presset,' 'praesit,' 'pressit,' 'praestat.' 58. 'Apposuerere' B; 'Nysiadas Nymphas—opposuisse ferunt;' 'apposuisse.' 60. So four of the best MSS. and six others; we find also 'Luciferis pueris—tuis;' 'Luce geri pueris—tua,' &c.

33.

3. One MS. 'tympana cornu.' 9. Many MSS. 'vacant.' Ib. Many MSS. 'Spectare.' 13. So one good MS.; most have 'quam scite;' three 'quem sciter;' one 'quae scitor.' 14. So four of the best MSS.; the rest 'Vidit.' 25. One of the best MSS. 'magna,' and so B. 27. One good MS. 'viscere,' and so B; three 'gurgite.' 31. Very many MSS. 'manibus;' four good ones 'sudibus;' two of the best 'rudibus.' 33. Seven of the best MSS. have 'Res latuit; priscique manent imitamina facti.' 37. Three of the best MSS. 'leones,' and so B. 38. About forty MSS. 'Praebat;' the rest 'Praebent.' Ib. Many MSS. 'comas.' / 41. Many MSS. 'turrifera;' two 'turrifica.' Ib. One of the best MSS. and many others 'ornata;' the rest 'onerata.' 42. Two of the best MSS. 'An Phrygiis,' and so B. 45. Four MSS. 'frondibus.' 49. 'nomina,' 'munera.' 51. One MS. 'bis saecula.' 52. Many MSS. 'e domito.' 53. One MS. 'fat. signa.' 59. K has 'et Idaeo.' 69. One MS. 'scindunt.' 70. Four MSS. 'Phryx puer.' 72. 'Caelestem.' 73. Four of the best MSS. and two others 'iustissima;' the same number 'cultissima.' 75. So two of the best MSS.; the rest 'capax.' 76. 'Tenedum veteres,' and so B. 79. Very many MSS. 'lassas.' 83. Two MSS. 'ingere.' 84. Two of the best MSS. 'Brontesque et Steropes,' and so B. 85. Two MSS. 'Litoraue.' 86. Some 'Respicit;' others 'Despicit;' one of the best 'Adspicit.' 88. One MS. 'fluit,' a gloss. 91. The

reading in the text is a conj. of Heins. Two of the best MSS. have 'natique nurusque;' the rest 'natique virique.' 92. One of the best MSS. 'castos;' four 'sacros.' 94. 'Vix tulit.' Ib. Two MSS. 'adversis—aquis.' 96. One of the best MSS. 'arenoso.' Ib. Three MSS. 'fessa carina.' 97. One of the best MSS. 'operis.' 98. One MS. 'tonante.' 101. Neapolis reads 'ab Atta,' see notes. 103. So the best MSS.; the rest 'est credita.' 106. Many MSS. 'sonos.' 107. Some of the best MSS. 'mens veri.' Ib. 'ridet.' 109. One of the best MSS. 'procedit.' Ib. Two of the best MSS. 'ad agmina.' 110. 'Haurit.' 111. 'ad aethera.' 115. One MS. 'facunda.' 118. One MS. 'indice.' 119. One MS. 'curae.' Gronov. conj. 'vittae.' 120. One of the best MSS. and seven others 'reddas, et—sequare;' two 'reddes, et—sequare.' 126. Many MSS. 'Atria.' 131. One of the best MSS. 'coronarum;' five 'coronatam;' the rest 'coronarunt.' Heins. conj. 'coronata puppi,' and so B. 133. Seven MSS. 'Tiberi.' Ib. One MS. 'quem;' another 'quo.' 135. Seven MSS. 'castus.' 139. One MS. 'procedit.' 143. Four of the best MSS. and three others 'tunc exstitit,' and so B; six of the best and others 'non perstitit;' others have 'non exstitit,' 'non praestitit,' 'non substitit,' 'nam praestitit,' 'tunc perstitit.'

34.

2. Two MSS. 'torrentes.' 3. All MSS. except one 'a voce.' 4. Five MSS. 'respicit.' 5. Very many MSS. 'iacuere;' one 'latuere.' 6. One MS. 'infestae prox.' 7. Ten MSS. 'corvus.' 11. Several MSS. 'oras.' 12. Three MSS. 'modis.' 17. One MS. 'Iamque.' 19. All except two have 'puppim' or 'puppem.' 21. All the MSS. have 'pavidus;' one as a various reading gives 'vacuus,' and so B, see note. 24. 'posset.' 25. Many MSS. 'Induit et.' Ib. One MS. 'depictam;' some edd. 'distinctam.' 27. Three MSS. 'candentia.' 28. Four MSS. 'Threicius.' 34. One MS. 'pectine.'

35.

2. 'loco.' 7. Eleven MSS. 'rapidos;' the rest 'tepidos.' 11. Ten MSS. have 'laqueataque;' the rest 'laqueata et.' 12. Two MSS. 'limite.' 17. One of the best MSS. 'vincula laxant;' three 'vincula laxat;' one 'claustra relaxat.' 18. All the MSS. except three 'magnas.' 20. Six MSS. 'Stringebant magnos,' and so B; one 'Cingebant;' one 'Rumpebant.' 21. One MS. 'rapit.' 23. One MS. 'pectora.'

36.

3. One MS. 'Volscentibus.' Ib. Several MSS. 'armis.' 5. One MS. 'curas.' Ib. Two MSS. 'sumite.' 9. Several MSS. 'dextra.' 11, 12. These lines omitted in some MSS. 13. Three MSS. 'tenuere.' 14. 'Turgidus.' Ib. One MS. 'tunebat.' 17. Many MSS. 'de gente;' one 'tellure.' 22. Almost all the MSS. 'tecta parant;' only one 'caeca;' one 'caecata;' one 'saeva.' 23. Five MSS. 'cingebant.' Ib. Two MSS. 'valles.' 24. Two MSS. 'occulit apta;' very many 'occulit alta;' one 'occulere alta.' 26. Three MSS. 'turma.' 28. One MS. 'Zephyro mota;' one 'monte;' two 'vere;' one 'sole.' Ib. Many MSS. 'repente,' and so B. Ib. Three MSS. 'cadet.' 30. Three MSS. 'claudit;' one 'fluit;' three 'fovīt;' one 'findit;' one 'fundit.' 32. One MS. 'caedunt;' one 'feriunt;' eight 'spernunt,' which is adopted by K and B. 38. Many MSS. 'restet, adest.' 39. 'latrantibus,' 'latratibus.' 40. One MS. 'Fulmineus.' 47. Five MSS. 'annis.'

37.

2. Two MSS. 'flammas;' B conj. 'flamma.' 5. Six MSS. 'cinerosa;' others 'numerosa,' 'annosa.' 6. Several MSS. 'Contigerant;' others 'Contigerint;' one only 'Contigerunt.' 13. 'sumet.' 15. 'adempti,' 'adeptae,' 'adepti.' 18. Good MSS. 'te quoque maior.' 22. Forty MSS. 'numen.' 25. Many MSS. 'originis urbi.' 30. 'urbis onus.'

38.

2. One MS. 'Quae,' and so B; one 'Quod.' 3. One MS. 'recolo.' 4. Some MSS. 'tunc,' and so M; one 'humida gutta.' 5. Three MSS. 'nox aderat.' 7. A few MSS. 'fuerant,' and so B. Ib. One MS. 'paranti,' and so B; one 'paratu.' 9. 'comites.' 11. 'actus,' 'ustus.' 13. One MS. 'animo,' and so B; one 'animam.' 14. 'Vt.' 17. One MS. 'movebat;' one 'dolebat;' one 'timebat.' 19. Three MSS. 'divisa;' one 'divulsa.' Ib. One MS. 'Libycas—oras.' 21. 'Quodcunque' is a misprint in B. 25. 'Scilicet.' Ib. One MS. 'in parvos.' 29. Many MSS. 'et adhuc;' four 'haec et;' four 'et ad hanc.' 34. 'meum,' 'mei.' 35. Several MSS. 'funera.' 39. Five MSS. 'Vt quod sentitis;' one 'Vtque ea vos scitis.' 40. Two MSS. 'possim.' 42. One MS. 'praepediente,'

and so B. 43. Several MSS. 'ante aras.' Ib. Very many MSS. 'sparsis.' Ib. The MSS. vary much here, we find 'prostrata,' 'abstracta,' 'attracta,' 'intracta,' 'contracta,' 'attacta,' 'proiecta,' 'abiecta,' 'accincta,' 'ablata,' 'diffusa,' 'attrata (atrata),' &c. 44. Eight MSS. 'aeternos;' one 'externos;' five 'exstructos;' one 'antiquos.' Ib. One MS. 'ore premente,' which is corrupt. 45. The MSS. 'adversos;' H conj. 'aversos,' and so B; one 'offensos,' a gloss. 48. Two MSS. 'Visaque.' 49. One MS. 'tangebar.' 50. 'morae.' 52. Five good MSS. 'festines;' the rest 'festinas.' 54. Many MSS. 'fugae.' 55. 'ab ipso.' 58. Ten MSS. 'oscula multa.' 61. 'quo propero,' 'quid properas.' Ib. 'mittitur.' 62. 'est' is wanting in four MSS., and so B. 65. Three MSS. 'fraterno dilexi,' and so B. 66. One MS. 'pignora.' 67. Several good MSS. 'amplector.' 68. One MS. 'lucro quae—mihi est,' and so B. 74. Very many of the best MSS. 'meo est.' 75, 76. So this couplet appears in almost all MSS. It is considered hopelessly corrupt. One conj. will suffice. 'Sic doluit Mettus—versos—equos;' see notes. 77, 78. This couplet is wanting in one MS. 80. Six MSS. 'suis,' and so B. 81. Many MSS. 'simul hinc.' Ib. A few MSS. 'ibimus ambo.' 87. All the best MSS. 'sicut;' many others 'sic et,' and so B. 89. Two MSS. 'cum funere.' 91. One MS. 'dolore gravis,' and so B; several 'gemens;' one 'canens;' one 'mei.' Ib. Three MSS. 'lacrimis' for 'tenebris.' Vid. Heroid. 13. 23. 92. Two MSS. 'procubuisse via.' 94. One MS. 'e gelida;' three 'et madida;' one 'media.' 99. Two MSS. 'et moriendo,' and so B; one 'moriendoque' (!) 100. Three MSS. 'posuisse,' and so B; four 'voluisse.' 102. 'Vivat' is probably corrupt. B conj. 'Servet.'

39.

6. Very many MSS. 'quae non.' 8. About twenty-seven MSS. 'liquidis.' 10. So three MSS.; others 'est candida facta gelu,' and so M; others altogether omit 'est.' 11, 12. This couplet is by most editors considered either spurious or hopelessly corrupt. The MSS. are in great confusion; see notes. 15. Four MSS. 'defluxit.' Ib. Four MSS. 'altera crevit.' 16. Very many MSS. 'bina manere;' seven 'bima iacere;' six 'bruma manere.' 19. Three good MSS. 'et satis;' one 'hic satisque;' one 'assutis;' one 'huc sutis,' &c.; upwards of thirty 'hirsutis.' Ib. H conj. 'male,' and so B. 23. One MS. 'Vdaque,' and so B. 25. Nearly all the MSS. 'cuncti;' two 'iuncti;' one 'vincti.' 25, 26. Several MSS. 'concrescunt—effodiuntur;' for 'concrescant' one

has 'circumstant;' one 'durantur;' one 'tum restant.' 30. Two MSS. 'et tacitis;' one 'et strictis.' Ib. One MS. 'repiit aquis.' 33. One MS 'subterque latentibus;' one 'subter latitantibus.' 36. A few MSS. 'testis debet,' and so B. 38. Fourteen MSS. 'immensas;' one 'invictas.' Ib. Two MSS. 'crusta premebat.' 40. One MS. 'summa fluit' one 'flava fluit;' one 'clausa fluit.' 45. 'Quamquam' B, a conj. emendation. 47. All the best MSS. 'in marmore;' some of the old edd. 'ut marmore,' and so B. 48. Four MSS. 'pendere;' three 'scindere;' two 'stringere;' two 'fingere;' one 'fodere;' one 'fundere.' 50. One indifferent MS. 'Et pars,' and so B. Ib. Two MSS. 'tunc,' and so M. 52. Seven MSS. 'redundantes.' Ib. One MS. 'flamine.' 58. Seven MSS. 'oves.' 65. Eight MSS. 'adducere;' one 'subducere.' 66. One MS. and many old edd. 'hostica turba.' 68. Six MSS. 'pulsat;' three 'findit;' one 'versat.' 71. One MS. 'sub ulmo.' 73. Many MSS. 'poma vetat.' 75. Two MSS. 'adspicio;' two 'adspiceret;' one 'adspicies.' 77. One MS. 'Ergo cum patuit late via max. orb.'

40.

1. One MS. 'quis.' Ib. The greater number of MSS. 'fueram.' 5. The best MSS. 'hic;' others 'hinc,' and so M. Ib. Ten MSS. 'noscas;' one 'si temp. quaeris.' 7. The MSS. vary much; many have 'Si quid,' or 'Si quis,' or 'Si qui,' followed by 'et a proavis usque est.' 8. 'Non sum,' 'Non ego.' Ib. Two MSS. 'Non modo militiae turbine.' 9. One MS. 'iam fratre,' and so B; others 'sine fratre.' 11. One good MS. 'ambobus.' 19. One MS. 'caelest. signa.' 21. Six MSS. 'carpis.' 22. One MS. 'inde.' 25. Two MSS. 'numeros carmen,' and so B. 26. The greater number of MSS. 'tentabam scribere.' 39. Two MSS. 'Ausoniae.' 44. Many MSS. 'nocet—iuvat,' and so M. 46. All the MSS. except three 'sodalitii.' Ib. Several MSS. 'quo.' 47. One MS. 'Bacchus;' the rest 'Battus' or 'Batus.' 'Bassus' is a conj. emend. Ib. Six MSS. 'Iambo,' and so B. 50. Four MSS. 'Aonia.' H conj. 'Aeolia.' 51. Many of the best MSS. 'amara,' and so B and M. 57. Two MSS. 'scripsi;' one 'feci;' one 'lusi.' 59. Five MSS. 'totum—orbem.' 61. One MS. 'nocitura.' 62. Three MSS. 'Emendaturus.' 63. Other MSS. 'Tunc,' and so M. 67. Many good MSS. 'hic,' and so M. Ib. Thirteen MSS. 'nimioque.' 70. M writes 'per breve.' 71. One MS. 'quovis.' 73. One MS. 'miseros.' 79. Almost all the best MSS. 'adempto;' the rest 'ademptum,' and so B. 80. Five MSS. 'foret.' Ib. 'Iusta is a conj. of

Cujaccius. The MSS. have 'busta,' except one, which has 'lusta.'
 81. One MS. 'ambos.' Ib. The MSS. 'sepulti.' B has 'sepultos.'
 82. Five MSS. 'quia.' 83. Five MSS. 'qui non;' one 'quia non.'
 84. One MS. 'condolere.' 85. Many of the best MSS. 'restat';
 others 'restant,' and so M. 88. Many MSS. 'carmina.' 91. Two
 MSS. 'id satis,' and so B. 92. Two MSS. 'qui,' and so B. 96.
 Many of the best MSS. and others 'Abstuleram.' Ib. All the MSS.
 have 'eques,' and so M. Bentley (Hor. Od. 4. 11, 17) and B conj. 'equus';
 see notes. 97. One MS. 'pos. procul orbe.' 102. So one good MS.
 The great majority have 'Ipseque multa;' one 'Ipse ego multa,' &c.
 Muretus conj. 'Et quae multa.' M 'Ipsa quaeque.' 105. One MS.
 'Oblitusque togæ,' and so B. 106. Scalig. conj. 'tum prius.'
 Francius 'protinus.' 107. Some good MSS. 'casus terra,' and so M;
 others 'poenas terra.' 109. Three MSS. 'error. arctos.' 111.
 Many MSS. 'circumsonor.' 115. Two MSS. 'Ergo quidem.' 116.
 Three MSS. 'noctis;' two 'mentis;' one 'vocis.' 118. 'medicina
 mali' is found as a various reading in two good MSS., and so B; two
 'med. vetus;' two 'med. malis.' 119. Five MSS. 'tu comes es,' and
 so B. The MSS. vary. One has 'tu requies.' 121. Two MSS. omit
 'est,' and so B. 123. Eight MSS. 'Nec quia.' Ib. Several MSS.
 'detractet.' 131. Two MSS. 'hanc quoque.' 132. 'Iure tibi' B.



NOTES.

1.

OENONE PARIDI.

HER. EP. V.

1. In some MSS. this epistle commences with the following couplet, which is generally considered spurious,

*Nymphæ suo Paridi (quævis meus esse recuses),
Mittit ab Idaeis verba legenda iugis.*

2. *Myœnaea manu*, i. e. hostili, with reference to Agamemnon and Menelaus, sons of Atreus, king of Mycenæ.

3. *Pegasis Oenone*. 'Oenone the fountain nymph,' from *πηγή* a fountain. Oenone was the daughter of the river Cebren. Many ancient writers speak of the 'Cebrenia Regio' and its capital 'Cebrene' in the Troad. The river Cebren is mentioned, as we have seen above, in the narrative of Apollodorus. Geographers fix the site of 'Cebrene' near the sources of the 'Mendere' (which some identify with the Scamander, and others with the Simois of Homer) in Mount Ida. Extensive ruins mark the spot, now called 'Kutchunlu-Tepe,' and a little way above these a small stream, believed to be the 'Cebren,' falls into the 'Mendere,' and is called the 'Kaz-daghtchai'. With regard to the epithet 'Pegasis,' we may observe that the Muses are styled 'Pegasides' by Propert. 3. 1, 19

Mollia, Pegasides, vestro date sarta poetæ.

9. *Tantus*, i. e. nondum agnitus eras Priami filius R. In v. 12. he is termed 'servus,' because he was at that time the reputed son of the bondsman of Priam.

11. Remark the difference of meaning according as we read *adsit* or *absit*.

¹ Cramer's Description of Asia Minor.

Adsit. 'Ita revereamur veritatem, ut eam quamvis tibi ingrata sit, confiteamur.'

Absit. 'Ne tui reverentia nos impediatur quominus verum dicamus.'

12. **Tuli.** i.e. non recusavi nubere. So Ov. Met. 13. 460

Scilicet aut illi servire Polyxena ferrem,

and ib. 11. 447

Nec vult Halcyonen in partem adhibere pericli.

15. **Super stramen fenoque iacentibus.** Remark the change in the construction of 'stramen' and 'feno.' Compare the following:

His difficultatibus circumventus ubi videt neque per vim neque insidiis opprimi posse hominem tam acceptum popularibus. Sall. Jug. 7.

Igitur fatalis dux ad excidium illius urbis servandaeque patriae M. Furius Camillus, &c. Liv. 5. 19.

Quaque licet fugio, sicut ab hoste, virum. Ov. Her. 8. 110.

16. **Defensa.** 'Defendere' signifies properly 'to ward off,' so Virg. E. 7. 47

Solstitium pecori defendite, iam venit aestas,

and Senec. de Prov. 4

Imbrem culmo aut fronde defendunt.

The student will find other examples in Hor. Od. 1. 17, 3, Sat. 1. 3, 14, Cic. de Sen. 15, &c.

19. **Maculis.** The knots of a net seem to be indicated by 'maculae.' N. Heins. would understand the coloured feathers employed to scare the beasts of chase, and drive them into the toils, as in Virg. G. 3. 372

*Hos (sc. cervos) non immissis canibus, non cassibus ullis,
Puniceaeve agitant trepidos formidine pennae.*

Scheller in his Lexicon says that the 'maculae' are the 'meshes' or 'holes' of the net¹. The word cannot bear either of the two last mentioned significations in the following passage from Varro, R. R. 3. 11, where he is giving directions for the construction of a *νησοτροφείον* or duck-yard;—after describing the manner in which the wall is to be built and plastered, he continues—*idque saeptum totum rete grandibus maculis integitur ne eo involare aquila possit, neve ex eo evolare anas;*—and so Columella, 8. 15, almost in the same words. In these passages 'grandibus maculis' must mean 'strong knots,' for 'large meshes' would admit of the very evil which the farmer is here taught to guard against.

¹ And so Burm. ad Nemes. Cyneget. 302.

24. *Recta*, although found in most MSS., is scarcely intelligible, since it cannot be connected either with 'trunci' or 'nomina.' 'Rite,' which appears in two MSS., is probably the true reading. 'Recte' was perhaps placed in the margin as an explanation of 'rite,' and might then find its way into the text, and finally would be changed into 'recta,' to prevent a violation of the laws of prosody.

25. *Consita*. 'Sero' and its compounds are used perpetually by Virgil and the prose writers upon agriculture, in the sense of 'to plant,' as well as in that of 'to sow.'

30. *Ad fontem*. The expression of rivers running backwards seems to have been applied proverbially, among the Greeks, to anything which was so strange as to seem a violation of the laws of nature. So the chorus in the *Medea* of Euripides, 414

"Ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί
καὶ δίκαι καὶ πάντα πάλιν στρέφεται,

and in like manner Horace, when expressing his astonishment at the resolution of Iccius, *Od.* i. 29, 10

*Quis neget arduis
Pronos relabi posse rivos
Montibus, et Tiberim reverti,*

and Ovid himself, complaining of the perfidy of a friend, fully illustrates the idea,

*In caput alta suum labentur ab aequore retro
Flumina, conversis Solque recurret equis.
Terra feret stellas, caelum findetur aratro,
Vnda dabit flammas, et dabit ignis aquas.
Omnia naturae praepostera legibus ibunt,
Parsque suum mundi nulla tenebit iter.
Omnia iam fient, fieri quae posse negabam,
Et nihil est de quo non sit habenda fides.
Haec ego vaticinor, quia sum deceptus ab illo
Laturum misero quem mihi rebar opem.* Tr. i. 8, 1.

31. *Lymphæ*. 'Et *lympba* et *nymphæ* pro aqua ponitur; verum ubi poetae aquis actionem quandam humanam tribuunt, *nympham* potius quam *lympbam*, dicunt.—Itaque Heins. e MSS. emendat *nymphæ*' R.

The two words, as might be expected from their resemblance both in form and meaning, are perpetually confounded in MSS.

32. *Sustinet*, nearly the same as 'tuli' in v. 12, implying that a person brings himself by an effort to do something from which he would naturally shrink. It occurs again in v. 52. So Cic. *Verr.* 2. i, 4

Sustinebunt tales viri se tot hominibus honestissimis non credidisse?

33. *Fatum . . . dixit.* R understands 'dixit' to be equivalent here to 'praedixit,' which is unnecessary—'pronounced my doom' is the meaning.

34. *Mutati, &c.* '*Hiems vel tempestas de calamitate dicitur. Mutatus amor est aliorum versus, metaphora sumpta a vento, qui cum secundus fuisset, mutatus et adversus est. Vulgo amoris hiemem de amoris frigore accipiunt, quod nullo modo patitur vox mutati*' R.

37. *Micuere sinus.* 'Mico' properly signifies 'to move rapidly backwards and forwards;' thus Virgil of a high-bred horse, G. 3. 84

Stare loco nescit, micat auribus, et tremit artus,
and of a serpent darting its tongue, G. 3. 439
et linguis micat ore trisulcis.

It is often applied, as in the present passage, to mental agitation, thus *attoniti micuere sinus—corda micant regis—pulsantur trepidi corde micante sinus, &c.,* are all Ovidian expressions.

41. *Classe peracta*, the reading adopted by Burmann and approved by Ruhnken, can scarcely be defended. 'Parare' and 'ornare' are the technical words employed by the best writers with regard to the equipment of a fleet, while not a single example can be produced in favour of 'peragere.' In the passages quoted from Suetonius Calig. 21, and Oth. 6, it is applied to buildings the construction of which required great time and toil.

42. *Ceratas*, i. e. *cera piceque oblitas*, so again Ov. R. A. 447

Non satis una tenet ceratas ancora puppes.

43. *Parce negare*, i. e. *noli negare, cave neges.*

This use of the verb 'parco' is very common among the poets, although scarcely admissible in prose composition, e. g. Hor. Od. 3. 8, 26

Parce privatus nimium cavere,
and Virg. E. 3. 94

*Parcite, oves, nimium procedere, non bene ripas
Creditor.*

44. *Praeterito*, 'the love which once you bore to me, but which now has passed away.'

45. *Nostros vidisti flentis ocellos*, i. e. *mei flentis ocellos.* This peculiar construction, by which the possessive pronoun is substituted for the genitive of the personal, is found occasionally in the best writers. It may be useful to the student to give a few examples:—

*quum mea nemo
Scripta legat vulgo recitare timentis.* Hor. S. 1. 4, 22.

Saepe mihi dices vivas bene : saepe rogabis

Vt mea defunctae molliter ossa cubent. Ov. Am. 1. 8, 107.

Cui nomen meum absentis bonori fuisset, ei meas praesentis preces non putas profuisse? Cic. Planc. 10.

Tuum hominis simplicis pectus nudum vidimus. Cic. Phil. 2.

. . . . *gratae in vulgus leges fuere. Quas quum solus* (sc. *Publicolus*) *pertulisset, ut sua unius in his gratia esset, tum, &c.* Liv. 2. 8.

In vacuum pontem Gallus processit, et, Quem nunc, inquit, Roma virum fortissimum habet, procedat, agedum ad pugnam, ut noster duorum eventus ostendat, utra gens bello sit melior. Liv. 7. 9.

Cogor vestram omnium vicem unus consulere. Liv. 25. 38.

The use of *nostros* in the passage before us, instead of *meos*, renders the expression still more complicated; to this we have a parallel in Martial. 7. 51, 7

Si tenet absentis nostros cantatque libellos.

The same idiom is found in Greek, Hom. Il. 3. 180

Δαήρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἰ ποτ' ἔην γε,

and again, Sophocl. Oedip. Col. 345

*σφῶ δ' αὖτ' ἐκείνων τὰμὰ δυστήνου κακὰ
ὑπερπονείτον.*

50. *Ille secundus erat.* 'Scilicet mihi amanti, quia te retinebat, nec illo flante abire poterat' B.

A singular misapprehension of the meaning. Oenone intends to say that when the wind was really favourable for the voyage, Paris, unable to tear himself from her arms, and eager to frame an excuse for delay, complained that it was adverse, a pretext so flimsy that 'riserunt comites.'

54. *Eruta.* 'Translatio ducta est ex agricultura; nam proprie fossor dicitur *eruere terram*' R. We have a double metaphor in Ov. Amor. 3. 8, 43

Non freta demissi verrebant eruta remi.

59. *Alii,* 'est dativus commodi, ut grammatici loquuntur' R.

Votis ergo meis. This line is probably corrupt, for the final syllable in 'ergo' is uniformly made long by the writers of the Augustan age, and by Ovid himself elsewhere. See the question fully discussed in 'Ramsay's Manual of Latin Prosody,' p. 58.

60. *Pellice, i. e. Helena.*

Blanda, i. e. supplex—precibus delinivi Deas marinas.

61. *Nativa, i. e.* 'the work of nature,' as opposed to any bulwark reared by the hand of man. So in the *Fasti*, 5. 149

Est moles nativa: loco res nomina fecit:

Appellant saxum: pars bona montis ea est.

64. **Impetus**, 'impulse,' as opposed to *ratio*, 'a meditated plan.'

Et quod nunc ratio est, impetus ante fuit. Ov. R. A. 10.

69. **Morabar**. 'Haec non intelligo: forte rectius morabor cum Leideni codice' H. The meaning is this,

'It was not enough that I beheld with fluttering heart a woman's cheek—for had that been enough to satisfy me of your infidelity, why did I madly linger? No, I did not believe the worst, until, upon a nearer view, I saw an impure mistress clasped in your embrace—there was no longer any room for doubt—*Tunc vero rupique sinus et pectora planxi*,' &c.

Heusinger and Jahn read

Non satis id fuerat? quid enim furiosa morabar?

but the interrogation in the first member of the clause does not suit the 'quid enim' which follows. Ruhnken, who adopts this punctuation, understands it thus, 'Cur me non subdixi, ut Helenam ne viderem in gremio tuo haerentem.' The explanation of Burmann is harder to understand than the passage itself.

71. **Sinus**, i. e. vestes. Properly speaking, 'the folds of the garment;' it is used in the same general sense in Ep. 13, 36

Indue regales, Laodamia, sinus.

73. **Idam v. Iden**. A number of nouns of the first declension, chiefly proper names, are employed by the poets, sometimes under their Greek, sometimes under their Latin shape, as best suits their purpose. Thus we have 'Ida' and 'Ide;' 'Leda,' 'Lede;' 'Helena,' 'Helene;' 'Creta,' 'Crete;' and many others. Where either form is equally admissible, as in the present passage, we must be guided entirely by the best MSS.

Sacram . . . Iden. 'Sacra dicitur, quod Cybeles sacra in hoc monte celebrabantur, quae inde etiam *matris Idaeae* nomen habet' R. Compare Ov. Fast. 4. 249

*Dindymon, et Cybelen, et amoenam fontibus Iden
Semper, et Iliacas Mater amavit opes.*

74. **Mea saxa**, 'the rocky cave which formed my abode.'

75. **Desertaque coniuge**, sc. a coniuge. The preposition is omitted in like manner in Her. 12. 161

Deseror (amissis regno, patriaque, domoque)

Coniuge: qui nobis omnia solus erat.

77, 78. If we read 'sequuntur' and 'destituunt,' it will make 'quae'

refer to Helen alone, while the subjunctive renders the proposition general, 'such as are ready to follow,' and this seems more appropriate.

78. *Legitimos toros*, i. e. *legitimos viros*. 'Torus poetice dicitur et de viro et de uxore' R. Thus *Ov. Her.* 8. 25

*Sic quoque eram repetenda tamen: nec turpe marito
Aspera pro caro bella tulisse toro,*

and *lectus* in *Prop.* 2. 6, 23.

Felix Admeti coniux et lectus Vlyssis.

81. *Miror opes*. 'Mirari interdum est, ita suspicere aliquid et magnum putare, ut eius particeps fieri cupias' R.

In illustration of which, we find

*Seu quis, Olympiacae miratus praemia palmas,
Pascit equos—seu, &c. Virg. G.* 3. 49.

82. *Tot. Fifty*. Priam when speaking of his sons in his most touching address to Achilles, says—

πεντήκοντά μοι ἦσαν ὅτ' ἤλυθον υἱες Ἀχαιῶν.
Fifty were mine when came Achaia's sons.

83. *Non tamen*. 'It must not be supposed, however.' 'Tamen' is used to qualify an expression, to prevent it from being misunderstood, or taken up too strongly. The pride of Oenone here takes alarm lest her language should be supposed to imply a feeling of unworthiness or unfitness for so high a station. Thus *Prop.* 2. 19, 9

*Incipiam captare feras, et reddere pennis
Cornua, et audaces ipse monere canes.
Non tamen, ut vastos ausim tentare leones,
Aut celer agrestes cominus ire sues,*

and *Virg. Ae.* 12. 811

*Iuturnam misero, fateor, succurrere fratri
Suasi, et pro vita maiora audere probavi;
Non ut tela tamen, non ut contenderet arcum.*

84. *Dissimulanda*, 'disowned.'

85. *Matrona* is always a title of respect,—'the wedded wife,'—the mother of the family,—the mistress of the house.

86. *Quas possint*. 'Quae possint' is also a legitimate construction.
capit ille coronam

Quae possit crines, Phoebe, decere tuos. Ov. Fast. 2. 106.

'*Quas possint decere*' is much the same as 'quas deceant,' and this not being understood, gave rise to conjectural emendations on the part of the transcribers, and hence the variations in the text.

91. *Fugitivus* is the technical term for a runaway slave.

93. *Si*. 'Si' is used for 'num,' an usage sanctioned even by prose

writers. Thus Caes. B. G. 1. 8 *Saepius noctu, si perumpere possent, conati.*

We have the same idiom in English.

94. **Deiphobo.** Deiphobus, after Hector, was the best and bravest of all the sons of Priam and Hecuba. We are told in the Odyssey, 8. 517, that his house was stormed at the capture of Troy by Ulysses and Menelaus, and later writers represented him as having wedded Helen after the death of Paris. This account was followed by Virgil, and the student will do well to read the description of the interview between Aeneas and the shade of Deiphobus, in the realms below, Aë. 6. 494.

Polydamanta. Polydamas, son of Panthoos a Delphian, who had settled at Troy and wedded the niece of Priam, is repeatedly introduced in the Iliad, and represented as one of the wisest, as well as the most valiant, in the Trojan host. With regard to the orthography 'Graece dicitur Πουλύδαμος sed Latinum *Polydamas* priori syllaba longa; formatum est ex Aeolico Πωλύδαμος' R. Hence it is quite unnecessary to write the name 'Pulydamas,' as some desire.

95. **Antenor.** Antenor, husband of Theano, the sister of Hecuba, is characterised by Homer as an aged, wise, and eloquent counsellor, holding the same position among the Trojans which Nestor occupied among the Greeks. Tradition told, that having escaped from the sack of his native city, he led a band of exiles, who wandered to the head of the Adriatic and founded the city of Patavium. So Virgil,

*Antenor potuit, mediis elapsus Achivis,
Illyricos penetrare sinus atque intima tutus
Regna Liburnorum, et fontem superare Timavi,
Vnde per ora novem vasto cum murmure montis
It mare proruptum et pelago premit arva sonanti;
Hic tamen ille urbem Patavi, sedesque locavit
Teucrorum, et genti nomen dedit, armaque fixit
Troia, nunc placida compostus pace quiescit.* Aë. 1. 242.

Of these three, Antenor alone is expressly said by Homer to have urged the propriety of ending the war by the surrender of Helen. Il. 7. 351

Δεῦτ' ἄγετ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
δώμεν Ἀτρεΐδῃσιν ἄγειν.

Whence Horace, Ep. 1. 2, 9

Antenor censet belli praecidere causam.

Quintus Calaber makes Polydamas recommend the same policy.

Censeat. 'Censeat,' taken in conjunction with 'consule,' accords better than 'suadeat' with the ordinary technical phraseology of the Roman Senate, although both verbs are used.

97. **Budimentum.** 'Proprie est, primum radium tironum in armis exercitium, deinde cuiusvis rei quam aggredimur initium' R.

98. '**Causa** locutio est forensis, significans *ὑπόθεσις* sive negotium de quo in iudicio disceptatur per litem adversariorum' Oudendorp.

101. **Minor Atrides.** Menelaus, the younger brother of Agamemnon.

104. **Semel,** 'once, and once for all.'

107. **Certus maritus** is a true and faithful husband opposed to 'incertae nuptiae,' which we find in Ter. And. 5. 1, 11 in the sense of unstable.

112. **Solibus,** '*soles* poetae dicunt plurali numero pro vehementi solis calore' R, who quotes Ov. Met. 1. 434

Ergo ubi diluvio tellus lutulenta recenti

Solibus aetheriis altoque recanduit aestu,

and Hor. Ep. 1. 20, 24, where the poet describes himself as

Corporis exigui, praecanum, solibus aptum.

113. **Recolo,** i. e. in memoriam revoco, animo repeto. So Cic. Phil. 13, 20

Quae si tecum ipse recolis, aequiore animo et maiore consolatione moriere R. The word being somewhat uncommon, gave rise to a multitude of glosses which have crept into the text of different MSS. See various readings.

Germana, i. e. Cassandra, the daughter of Priam and Hecuba, who received from Apollo the gift of prophecy, to which was added the curse that her predictions should never be believed¹. On the partition of the spoil of Troy, she fell to the lot of Agamemnon, and, on his return home, shared his fate, being murdered by Clytemnestra and her paramour Aegisthus². She plays a prominent part in the noblest production of the Grecian drama, the Agamemnon of Aeschylus. The story of her prophetic powers is unnoticed by Homer.

114. **Diffusis . . . comis.** 'Quod est furentis; nam in furem rapiuntur vates, si vaticinantur.' The best commentary is the description given by Virgil of the Sibyl when possessed by the God. Ae. 6. 45

Ventum erat ad limen, quum virgo, Poscere fata

Tempus, ait; deus, ecce deus! Cui talia fanti

Ante fores, subito non vultus non color unus,

Non cometae mansere comae: sed pectus anbelum,

Et rabie fera corda tumet, maiorque videri,

Nec mortale sonans, afflata est numine quando

Iam propiore dei.

¹ Apollodor. 3. 12, 5.

² Hom. Od. 11. 405.

116. *Litora . . . aras*. A proverbial expression applied to those who waste their toil in endeavouring to effect what can never be accomplished. So *Ov. Tr.* 5. 4. 47

Plena tot ac tantis referetur gratia factis;

Nec sinet ille tuos litus arare boves,

and Juvenal, speaking of the perseverance of unrewarded men of letters,

Nos tamen hoc agimus, tenuique in pulvere sulcos

Ducimus, et litus sterili versamus aratro. *S.* 7. 48.

117. *Venit*, i. e. *veniet*. This is peculiarly the style of prophets who behold, as it were, the events they describe actually passing before their eyes, as they pour forth the prediction. So the oracular response of Faunus—

O mea progenies, thalamiis neu crede paratis,

Externi veniunt generi. *Virg. Ae.* 7. 98.

'*Graia iuvenca*' is the type under which Cassandra shadows forth Helen in the dark language of prophecy.

119. *Obscaenam puppim*. The true meaning of '*obscaenus*' is 'ill-omened,' and it seems certain that it is connected with '*scaevus*,' i. e. '*sinister*,' *σκαυδς*; thus *Virg. G.* 1. 470, describing the prodigies which preceded and followed the death of Caesar,

Tempore quamquam illo tellus quoque et aequora ponti,

Obscaenique canes, importunaeque volucres

Signa dabant,

and in *Ae.* 12. 876 *Juturna* exclaims, on seeing the *Dira* in the shape of a bird, which *Jupiter* had sent *inque omen Iuturnae occurrere iussit*,

Iam, iam linquo acies, ne me terrete timentem,

Obscaenae volucres—

hence, it sometimes means simply 'loathsome,' and in that sense is appropriated twice in *Ae.* 3. 241, and 262 to the *Harpies*.

121. *In cursu*, i. e. in *medio cursu*, in *ipso furoris impetu*, 'while her frenzy was in mid career.'

'*Imperaverat Priamus, ut quoties Cassandra solveret os in oracula, toties eam famulae coercerent ut insanam*. *Meminit Lycophron et eius interpretes* *Parrhasius*. If we read '*incursu*,' it will mean 'the attendants rushing in,' or 'rushing upon her.'

126. *Socios . . . deos*. '*Deos coniugales intelligit*' *Heins*.

128. *Nescio quis Theseus*. '*Oenone, ut mulier peregrina, fingit se non satis nosse Theseum*' *R*. The story, as narrated by *Apollo-dorus*¹, is simply this. The fame of Helen's beauty being bruited abroad over Greece, *Theseus*, assisted by *Pirithous*, bore her away by

¹ *Lib.* 3. 10, 7.

force and transported her to Athens. He then descended to the infernal regions for the purpose of aiding his friend to carry off Proserpine. Meanwhile Castor and Pollux made war against Athens, captured the city, recovered their sister, and, in retaliation, led prisoner to Sparta, Aethra, the mother of Theseus. The details are given at length in Diodorus¹ and Plutarch². Herodotus³ also refers to the invasion of Attica by the Tyndarids on account of Helen. Some critics cavil at the epithet 'iuvene,' in v. 129, since they ingeniously calculate that Theseus, at the period in question, must have been at least fifty years old. Were this a grave history we might entertain the objection; but when urged against a poet who is celebrating a mythical hero and a legendary tale, it is sheer nonsense.

135, 138. *Satyri . . . Faunus*. See notes on 7, 16, and 15.

136. *Quaesiērunt*. See 'Manual of Latin Prosody,' p. 102.

141. *Ordo*. 'Quaecunque herba potens radixque utilis ad opem medendi in toto orbe nascitur, mea est' L.

145. *Iipse repertor*. The train of thought is this, 'It is little wonderful that I, though skilled in the healing art, should be unable to minister to my own diseased heart, since even the God of Medicine, Apollo himself, became a shepherd and fed the herds of Admetus, when wounded by the shafts of Love.'

Ovid here follows Callimachus and Rhianus the Thracian, in assigning love as the cause of the sojourn of Apollo upon earth in the guise of a herdsman; the former, when enumerating the attributes and titles of the deity, thus sings,

Φοῖβον καὶ Νόμιον κικλήσκομεν, ἐξέτι κείνου
ἐξότ' ἐπ' Ἀμφρυσῶ ζευγῆτιδας ἔτρεφεν ἵππους,
ἡϊθέου ὕπ' ἐρατι κεκαυμένος Ἀδμήτοιο.

The more common legend, as given by Euripides and Apollodorus, told that Zeus having destroyed Aesculapius, Apollo, in vengeance, slew the Cyclopes, or their sons, who had forged the thunderbolts, and was sentenced by the king of heaven to serve as bondsman to a mortal for the space of a year. He accordingly entered the service of Admetus, son of Pheres, king of Pherae in Thessaly, and tended his cattle on the banks of the river Amphrysus, whence Ov. A. A. 2. 239

*Cyntbius Admeti vaccas pavisse Pheraeas
Dicitur, et parva delituisse casa,*

¹ Lib. 4. 63.

² In his Life of Theseus.

³ Lib. 9. 73.

and Virgil at the beginning of the third Georgic,

*Te quoque, magna Pales, et te memorande canemus
Pastor ab Amphryso.*

A third account, that of Alexandrides the Delphian, assigned the slaughter of the Python as the cause of the punishment of Apollo. The whole of these tales, and the authorities for them, will be found enumerated in the Scholium on the first line of that most touching of dramas, the Alcestis of Euripides.

146. *A nostro.* 'A hic ponitur pro *post.* Sensus est, Phoebus, postquam me amavit, etiam Alcestida amavit' B.

Burmam has totally mistaken the meaning of these words. Loers correctly observes that there is no hint given by any ancient author that Apollo ever cherished a passion for Alcestis the wife of Admetus. The preposition 'a' in this, as in many similar passages, does not signify 'after,' but indicates the 'cause' of some effect described, e. g. -

Non ego Tydides a quo tua saucia mater. Ov. R. A. 5.

Imus ad insignes Urbis ab arte viros. Ov. Tr. 4. 10, 16.

Languida laetitia solvar ab ipsa mea. Ov. Her. 13. 116.

Lastly, 'nostro igne' is not here equivalent to 'igne nostri.' We must translate them not as Burmann would have it,

'And was smitten with love for Alcestis after his passion for me;' but 'And was smitten by the same passion which now consumes me.'

2. LAODAMIA PROTESILAO.

EP. XIII.

1. *Ordo verborum est,* 'Amans Laodamia mittit salutem viro Aemonio, et optat eo ire quo mittitur salus, hoc est, epistola' Micyllus. The interpretation of Crispinus is more simple, and, in every respect, preferable: 'Amans Aemonis Laodamia mittit salutem Aemonio viro et optat (i. e. cupit) eam salutem pervenire quo mittitur.' Compare Ov. E. ex P. 3. 2, 1

*Quam legis a nobis missam tibi, Cotta, salutem,
Missa sit ut vere, perveniatque, precor,*

also Her. 18. 1

Mittit Abydenus, quam mallet ferre, salutem.

2. *Aemonis Aemonio.* Aemonia was an ancient name of Thessaly, and hence Aemonius is used by the poets as equivalent to Thessalian.

Thus *Aemonia puppis*¹, *Aemonius iuvenis*², *Aemonium hospitium*³, *Aemonidae*⁴, are used to indicate the ship Argo, Iason, and the Argonauts; while *Aemonius beros*⁵, *Aemonii equi*⁶, *Aemonia cuspis*⁷, &c., are periphrases for Achilles, his horses and spear.

6. *Sævis utile tempus aquis*, i. e. tempus aptum tempestatibus L

12. *Solvor*, sc. invita, non ipsa me solvo L.

15. *Boreas*. Protesilaus was about to sail from Thessaly to the rendezvous of the Grecian fleet at Aulis. Hence Boreas would be a fair wind.

23, 24. Compare Ov. Met. 10. 457

*Iamque fores aperit iam ducitur intus, at illi
Poplite succiduo genua intremuere,*

also Stat. Theb. 4. 324

Poplite succiduo resupinum ac paene cadentem,

and Plaut. Curcul. 2. 3, 30

Phaed. Quid tibi 'st? Curc. *Tenebrae oboriuntur; genua
inedia succidunt.*

25. *Acastus*. Acastus, the father of Laodamia, is usually identified with Acastus, son of Pelias, king of Thessaly. He was one of the Argonauts, and subsequently drove Iason and Medea from Iolcos, after they had compassed the death of his sire. Various other exploits of this hero are enumerated by Apollodorus and others, but they possess no particular interest.

29. *Redit*. See 'Manual of Latin Prosody,' p. 107.

30. *Momordit*, i. e. dolore affectit R, who quotes Ov. Amor. 2. 19, 43

Mordeat ista tuas aliquando cura medullas.

The same figure is very common in English.

33. *Bicorniger*. Bacchus, who is frequently represented in ancient works of art with two horns, the emblem of power among eastern nations.

Pampinea hasta, the 'thyrsus,' the sacred 'gestamen' of Bacchus and his votaries. It was a long rod, like a spear-shaft, wreathed round with ivy and vine branches, and terminated by a pine-cone. Compare Ov. Amor. 3. 15, 17. The poet is announcing his determination to devote himself to the drama,

*Corniger increpuit thyrso graviore Lyæus,
Pulsanda est magnis area maior equis,*

¹ Ov. A. A. 1. 6. ² Met. 7. 132. ³ Prop. 1. 15, 20 ⁴ Val. Flacc. 4. 506. ⁵ Ov. Amor. 2. 9, 7. ⁶ Prop. 2. 8, 38. ⁷ 2. 1, 63. Horace too speaks of Venator in 'campis nivalis = Aemoniac'—Od. 19. 3, 71.

and Met. 3. 666

*Ipse, racemiferis frontem circumdatus uvis,
Pampineis agitat velatam frondibus bastam.*

By some of the Latin writers the 'thyrsus' was considered as a spear concealed in ivy, or having the point covered with a cone. Thus Catull.

64. 257

Horum pars tecta quatiebant cuspidē thyrsos,

and Seneca H. F.,

Tectam virenti cuspidem thyrso ferens,

but this was not an idea entertained by the Greeks, nor indeed by the Romans generally¹.

35. **Matres Phylaceides.** 'Phylaceis' is a feminine adjective formed from 'Phylace.' Four towns bore this name, one in Thessaly, a second in Macedonia, a third in Epirus, and a fourth in Arcadia; of these, the first was the abode of Protesilaus and Laodamia. Hence the shade of Protesilaus is called by Statius *Phylaceis umbra*, Silv. 5. 3, 273

Si lux una retro Phylaceida retulit umbram,

and Laodamia is termed by Ovid *coniux Phylaceia*, Trist. 5. 14, 39

Cernis, ut Admeti cantetur, ut Hectoris uxor,

Ausaque in accensos Ipbias ire rogos?

Vt vivat fama coniux Phylaceia, cuius

Iliacam celeri vir pede pressit bumum.

On the other hand, 'Phylacides' is a patronymic for Protesilaus, formed from 'Phylacus' his grandsire, e. g. Ov. A. A. 2. 355

Penelopen absens sollers torquebat Vlixes,

Phylacides aberat, Laodamia, tuus,

and 3. 17

Respice Phylaciden, et quae comes isse marito

Fertur, et ante annos occubuisse suos,

and the lines from Prop. 1. 19 quoted in the introduction to this epistle. See also 4. 41.

Heinsius proposes to read in the line before us 'matres Phylleides,' deriving 'Phylleis,' a word which is found in no Latin author, from 'Phyllus,' another Thessalian town, near Iolcos, celebrated for its flocks,

Aptior armentis Midea pecorosaque Phyllos.

Stat. Theb. 4. 45.

36. **Sinus.** See note on 1. 71.

¹ See an interesting dissertation on the 'thyrsus' in Donaldson's *New Cratylus*, p. 397.

37. *Saturatas*. '*Lana* saepe dicitur *colorem bibere* vel *sorbere*, quae vero plene et penitus tincta est, proprio verbo dicitur *saturari*' R.

'*Murex*,' '*Ostrum*,' '*Buccina*,' '*Conchylum*,' '*Purpura*,' are the names of shell-fish from which the red liquor, which formed the principal ingredient of the purple dye, was obtained, and hence, each of these words, and the adjectives formed from them, are used for the dye itself.

43. *Dyspari*, if not the true reading, deserves to be so, being infinitely superior to '*Dux Pari*.' It is the Homeric *Δύσπαρι*, i. e. O male et infelix *Pari*, which occurs Il. 3. 39; 13. 769

Δύσπαρι, εἶδος ἀρίστε, γυναιμανὲς ἡμεροπονετὰ,
to which the Euripidean *αλνόπαρις* is equivalent. Hec. 925

'*Ἰδαῖόν τε βούραν αλνόπαριν κατάρξ=διδούσ'.*

45. *Taenariæ*, i. e. Laconian, from Taenarus in Laconia (C. Matapan), the southern extremity of the Peloponnesus.

48. *Flebilis*, i. e. lacrimarum causa. So Amor. 2. 1, 32

Raptus et Haemonius flebilis Hector equis,
and Hor. Od. 1. 24, 10

Nulli flebilior quam tibi, Virgili.'

50. *Reduci*, i. e. 'bringing back.' So Sab. Ep. 1. 78

Iam reduci solvens debita vota Iovi.

It is more frequently used in the sense of 'brought back' or 'returned,' as below, 115

Quando ego, te reducem cupidis amplexa lacertis.

Det arma Iovi. '*Veteres artem, quam factabant, desinentes, eius instrumenta Diis dedicabant. Et sic milites, confecto bello, quae gesserant arma, in templis suspendebant*' R, who quotes Ov. T. 4. 8, 21

Miles, ut emeritis non est satis utilis armis,

Ponit ad antiquos, quae tulit arma, Lares.

So Hor. Ep. 1. 1, 5, of the retired gladiator:

Veianius, armis

Herculis ad postem fixis, latet abditus agro.

And in Od. 3. 26, when describing himself as superannuated.

53. *Ilion*, &c. See note on 3. 9.

57. *Spectabilis*, 'dignus qui spectetur, ut *amabilis* dignus qui ametur.'

60. Burmann has '*quotaquaeque sui*?' i. e. '*Paris came attended by a powerful fleet and retinue, and yet what proportion did they bear to the whole resources of the kingdom?*' If we read, as in the text, '*quota quemque sui*?' it makes the proposition general, 'and yet how small a proportion of the whole force of a kingdom is wont

to attend a prince upon such an occasion.' R reads 'quotaquaeque sui,' without an interrogation, and explains it 'omnes cives sui,' which is nonsense.

61. *Consors Ledaes gemellis.* 'The 'gemelli' are Castor and Pollux, twin sons of Leda, and brothers of Helena and Clytemnestra. 'Consors' is frequently applied by Ovid in an extended signification to brothers and sisters. The student may consult Met. 8. 444; 13. 663; Her 3. 46.

65. Observe the sibilation in this line, which would seem to indicate that the Roman ear was not very delicate in these matters.

68. *Hectoras*, h. e. multos viros fortes qualis Hector R. So Sueton. Caes. I. *Caesari multos Marios inesse.*

In like manner, Cicero has *Thucydidas*, and Mart. 8. 41, 5

Sint Maecenates, non deerunt, Flacce, Marones.

It is a very common English idiom.

69. *Facito ut dicas*, i. e. 'Fail not to repeat.'

71. *Si . . . fas est.* 'If it be the will of heaven.' 'Fas' properly denotes divine law, while human institutions are called 'iura.'

74, 75. The genuineness of these two lines has been called in question, in consequence of their being omitted in several MSS. Moreover, 'sibi' is startling, where we should have expected 'illi,' but this difficulty may be explained, by supposing that the speaker puts himself, in fancy, in the place of Menelaus; we find the same thing in Martial. Ep. 5. 76, 2

Profecit poto Mitbridates saepe veneno,

Toxica ne possent saeva nocere sibi.

Vt rapiat Paridi. 'Perinde ac si scripsisset a Paride' R. So Ov. Met. 13. 772

Terribilem Polyphemon adit, Lumenque, quod unum

Fronte geris media, rapiet tibi, dixit, Vlixes.

76. After this line we find in one MS. the following hexameters,

Hostis et invadat thalamos Helenamque reducat,

Ictibus adversis poscat sua munera fortis,

and in another the couplet,

Ictibus adversis poscat sua munera fortis,

Hostibus e mediis nupta petenda viro est.

77. *Vivere pugna*, h. e. da operam ut vivas R. 'Pugnare' frequently signifies 'to struggle,' 'to make an effort to attain some object,' and in this sense it is construed with the infinitive by the poets, as in the passage before us. So again Ov. R. A. 122

Pugnat in adversas ire natator aquas,

but in Silius Pun. 11. 402, with the peculiar meaning 'to struggle against:'

*Nec pudeat picto fultum iacuisse cubili,
Nec crinem Assyrio perfundere pugnat amomo.*

86. *Substitit*. 'Pro infausto enim omine accipi potuisset, si ipsa abeuntem et valedicentem revocasset, retinere tentasset. Erant enim veteribus verba sic temere enuntiata ominosa' L.

88. *Offenso limine*. No omen was considered more fatal than to stumble over the threshold when setting forth upon a journey, or going in and out upon serious business. For this reason a bride was always carried over the threshold, both when she left the house of her parents and when she entered that of her husband. Thus Ov. Amor. 1. 12, 3, on receiving an unpropitious answer to a billet-doux,

*Omina sunt aliquid—modo cum discedere vellet,
Ad limen digitos restitit icta Nape.
Missa foras iterum limen transire memeno
Cautius; atque alte sobria ferre pedem.*

Again Trist. 1. 3, 55, when describing the night he left Rome as an exile,

*Ter limen tetigi: ter sum revocatus: et ipse
Indulgens animo pes mihi tardus erat.*

And Tibullus 1. 3, 19

*O! quoties, ingressus iter, mihi tristia dixi
Offensum in porta signa dedisse pedem!*

91. *Ne sis animosus*. 'Be not too forward,' 'too rash.' 'Animosus' signifies, properly, 'full of spirit,' and therefore, 'brave,' 'intrepid;' so Ov. T. 4. 6, 3

Tempore paret equus lentis animosus habenis,

and Ov. Her. 8. 3

Pyrrhus Acbillides animosus imagine patris.

97. *Mille*, used indefinitely. The exact number given by Homer is 1186.

98. *Fatigatas*, i. e. *remis aliorum*.

100. If we read 'properas,' the meaning will be, 'the land to which you are hastening is not your native land.' If 'properes,' 'you have no native land to which you can hasten,' as in Hor. Od. 1. 45, 9

*Non tibi sunt integra lintea
Non Di, quos iterum pressa voces malo.*

The latter sense is manifestly quite inapplicable here.

104. *Venis* is here nearly equivalent to 'es.' 'By night and by day alike you are a source of unceasing sorrow to me.'

106. 'Whose neck is supported by a husband's arms.'

107. **Aucupor** ... *somnos*, i. e. *cum cupiditate capto*—*me trado somnis* L. 'Aucupor,' properly, 'to watch eagerly,' as a bird-catcher for his prey—and hence, 'to seize eagerly.'

111. **Simulacra**. 'I pay homage to the visions of the night,' i. e. I offer sacrifices in order to propitiate the nocturnal deities by whom these ill-omened dreams (described in the preceding couplet) were sent, and so to avert the evil they threaten. This is illustrated by Ov. Her. 9. 39

*Me pecudum fibrae, simulacraque inania somni,
Ominaque arcana nocte petita movent,*

and 19. 193

*Nec minus besternae confundor imagine noctis,
Quamvis est sacris illa piata meis.*

114. **Surgere**. 'To blaze up.'

116. 'Mihi vix latinum videtur solvi a laetitia pro in laetitiam, quare ego tristitia praeferrem' B. 'A,' here, signifies *in consequence of*, 'faint through joy.'

121. **Narrantia verba**, h. e. *verba narrantis* R, who quotes

Fictaque sacra facit, dicitque precantia verba.

Ov. Her. 11. 69.

129. **Suam**. Referring to the legend that the walls of Troy were the work of Neptune and Apollo.

133. **Turpis**, 'hoc loco ad mores non ad formam refertur' Ciofanius.

134. **Inachiae rates**. Inachus, the tutelary god of the stream which bore the same name, and his son Phoroneus, were the personages to whom the inhabitants of Argolis considered themselves indebted for a knowledge of the useful arts and the establishment of social order. Hence Inachus became equivalent to Argivus and so to Graecus. The patronymic Inachides is applied by Ovid both to Epaphus whom Io daughter of Inachus bore to Jupiter, and also to a more remote descendant, the hero Perseus, son of Jupiter and Danae.

135. The common reading is 'Sed qui ego revoco,' &c., but R justly remarks, 'Aureae aetatis poetae ultimam syllabam in *ego* aut corripiunt aut elidunt, nunquam producant. Quod argumento est, hunc versum aliquid vitii traxisse. Et multum variant in eius lectione libri veteres.' The whole question, with regard to the quantity of 'ego,' is fully discussed in 'Manual of Latin Prosody,' p. 60.

Omen. 'Mali ominis habebatur, abeuntem aliquem ab itinere revocare aut retinere' L.

137. **Troadas invideo**. Heinsius, offended by what appeared to

him a solecism, conjectures 'Troasin' the Greek dative plural. Such forms were undoubtedly used by the Latin poets, for we find 'Dryasin' and 'Hamadryasin' in Propertius, 'Arcasin' is recognised by Martianus Capella, and many editors follow Heinsius in reading 'heroisin' in Ov. T. 5. 5. 43, and 'Lemniasin' in Ov. A. A. 3. 672.

Moreover, one MS. has 'Troas invideo,' and we may easily account for the 'in' being dropped, since the next word begins with that syllable. The only question is, whether it is necessary to have recourse to any emendation. Such verbs as 'invideo,' 'noceo,' 'inservio,' &c., were construed with the accusative by Attius, Pacuvius, Plautus, and other early dramatists, but it may be fairly doubted whether the poets of the Augustan age would allow themselves such a licence even as an archaism. In prose it was certainly inadmissible. Cicero adverts to this very point in Tusc. Disp. 3. 9. He is defending the use of the word 'invidentia,' which he had coined to signify 'envy.' *Ab invidendo autem invidentia recte dici potest, ut effugiamus ambiguum nomen invidiae: quod verbum ductum est a nimis intuendo fortunam alterius, ut est in Melanippa,*

Quisnam florem liberum invidit meum.

Male Latine videtur: sed praeclare Attius. Vt enim videre, sic invidere florem rectius quam flori. Nos consuetudine probibemur: poeta ius suum tenuit et dixit audacius.

For the information of students, we shall take this opportunity of pointing out the different constructions of 'invideo.'

Cicero and the writers of the Augustan age use four different forms.

1. 'Invidere alicui' (person or thing).
2. 'Invidere aliquam rem alicui.'
3. 'Invidere virtuti, gloriae, &c. alicuius.'
4. 'Invidere alicui in aliqua re.'
5. The writers of the silver age, especially Pliny, 'invidere alicui aliqua re.'
6. Lastly Horace, imitating the Greek construction of *φθονεῖν*, 'invidere alicuius rei' sc. 'alicui.' Thus,

1. *Probus autem invidet nemini.* Cic. Frag. Plat. Tim.

Illi qui bonori inviderunt meo. Cic. cont. Rull. 2. 37.

2. *Vt nobis optimam naturam invidisse videantur, qui, &c.* Cic. Tusc. Disp. 3. 2.

Declarasti neminem alterius, qui suae confideret, virtuti invidere. Cic. Phil. 10. 1.

3. *Aliorum laudi atque gloriae maxime invidere solet.* Cic. Or. 2. 51.

4. *Purpuram affers Tyriam in qua tibi invideo.* Cic. pro Flacc. 29
fecissem, inquit, nisi interdum in hoc Crasso paullum inviderem. Cic. De Orat. 2. 56.

5. *Quousque et tibi et nobis inuidebis? tibi maxima laude: nobis voluptate.*
Plin. Ep. 2. 10.

*Ac ne laeta furens scelerum spectacula perdat,
Invidet igne rogi miseris, caeloque nocenti
Ingerit Emathiam.* Lucan. 7. 797.

6. *Quid multa? neque ille
Sepositi ciceris, nec longae invidit avenae.*

Hor. S. 2. 6, 83.

143. *Producet*, i. e. honoris causa comitabitur et prosequetur extra domum, ut recte Hubertinus B. So Val. Flacc. 5. 381

*Teque renodatam pbaretris ac pace fruentem
Ad sua Caucaseae producunt flumina Nymphae.*

144. See note on line 50.

147. Many MSS. have *galeam clipeumque resolvet*, but the arrangement which connects 'resolvet' closely with 'galeam' is more appropriate, since the verb applies to the helmet which was fastened on and unfastened again, rather than to the shield.

149. *Nos*, i. e. 'We, Grecian wives, who are so far from our husbands.'

- 151, 152. Hyginus serves as a commentary upon these lines, by narrating the tale to which they refer, with this difference, that the image in the fable is supposed not to have been moulded until after the death of Protesilaus:

Laodamia, Acasti filia, amisso coniuge cum tres horas consumpsisset, quas a diis peterat, fletum et dolorem pati non potuit. Itaque fecit simulacrum aereum simile Protesilai coniugis, et in thalamis posuit, sub simulatione sacrorum, et eum colere coepit. Fab. 104.

155. She imagines some mysterious connection or sympathy to exist between Protesilaus and this waxen image.

162. 'Tò ipse non vacat hic, quia virorum qui bello ceciderunt cadavera in patriam ab aliis solebant referri, ut notissimum: Laodamia vero vovet, ut ipse salvus referat caput' B.

164. *Sive*—quod heu timeo, 'ἀποσιώησις aptissima, ne ex mortis mentione infaustum omen fiat' B. 'Perperam. Est haec ἀποσιώησις vehementioris expressio doloris, quae loci rationi aptissima, at verba *sive superstes eris* aequè poterant esse ominosa' L.

3. POETA SVVM STVDIVM DEFENDIT. AM. I. 15.

1. **Livor.** The proper signification of this word, as defined by Pliny¹, is 'a bluish black colour,' such as is produced on the body by a bruise. Figuratively it indicates 'malice,' 'envy,' and, in familiar language, we still talk of men 'looking black.' Such expressions seem to have originated in the peculiar hue which the complexion assumes in persons of a certain temperament when under the influence of violent passion.

5. **Verbosas leges ediscere.** 'Ediscere' signifies 'to learn thoroughly,' or 'to learn off by heart,' and hence, many suppose that Ovid here refers to the laws of the twelve tables which, for several ages, the Roman youth were obliged to commit to memory. Thus Cic. de Legg. 2. 23 *Discebamus enim pueri xii. ut carmen necessarium: quas nemo iam discit.*

In that case 'verbosas' must be understood to imply that the code required 'a lengthened exposition,' or gave rise to 'lengthened pleadings,' since we know that the laws themselves were expressed with great brevity. It is better, however, to assign to 'verbosas' its natural meaning and translate 'to study deeply the wordy records of the laws,' since, in later times, the framers of the Roman statutes indulged in the same tedious circumlocutions which characterise our own.

6. **Prostituisse.** The proper signification of this verb is 'to place in front;' hence, as here, 'to make an exhibition of anything,' and so 'to expose for sale or hire.'

9. **Maeonides.** Homer. An opinion prevailed very generally among the ancients that the father of Greek poetry was a native of Maeonia, or, as it was afterwards called², Lydia. Of the seven illustrious cities which disputed the honour of giving him birth, Smyrna, Chios, Colophon, Salamis, Rhodos, Argos, Athenae, two were in Maeonia, and one in an island on its coast.

Tenedos. An island off the Troad, a little to the south of the Sigeon promontory. To this, according to the authorities followed by Virgil, the Greeks retired and lay in ambush, while the wooden horse was received within the walls of the fated city. Ae. 2. 21

*Est in conspectu Tenedos, notissima fama
Insula, dives opum, Priami dum regna manebant,
Nunc tantum sinus, et statio male fida carinis;
Huc se provecti deserto in litore condunt.*

¹ H. N. 20. 22.

² Herod. l. 7. 7, 74.

Idæ... Simois. Ida is the general name given to the mountain range which sweeps round the plain of Troy. The highest peak, which by Homer is called Gargarus, rises to an elevation of more than five thousand feet. The Simois and Scamander were the two principal streams which watered the district, and between them lay the city. Modern geographers have found much difficulty in adjusting the localities of the Iliad, but the great natural features remain unchanged.

11. **Ascræus**, i. e. Hesiod, so called from Ascræ¹, a small town of Boeotia, on Mount Helicon, where his father took up his abode, having migrated from Cyme in Aeolis. The poet speaks of his paternal home as a miserable village—bad in winter, oppressive in summer, and agreeable at no season². To this description Ovid refers in E. ex P. 4. 14, 31

Esset perpetuo sua quam vitabilis Ascræa .

Ausa est agricolæ Musa docere senis.

At fuerat terra genitus, qui scripsit, in illa :

Intumuit vati nec tamen Ascræa suo.

The works bearing the name of Hesiod, which have descended to modern times, are

1. *Ἔργα καὶ Ἡμέραι*, 'Works and Days,' a didactic poem, containing precepts for the husbandman, interspersed with numerous maxims relating to education, domestic economy, and morals in general. Virgil acknowledges the obligations he owed to this piece, when he declares in his Georgics, 2. 176

Ascræumque cano Romana per oppida carmen.

2. *Θεογονία*, or 'Generation of the Gods,' a poem of great importance in the history of Grecian Mythology.

3. *Ἀσπίς Ἡρακλέους*, 'the Shield of Hercules,' containing, among other things, the history of the birth of the hero, and of his combat with Cynus, together with a description of his shield.

Of the above, the first is generally received as the composition of Hesiod; doubts were entertained with regard to the genuineness of the second, as early as the time of Pausanias³; the third is considered by critics to be a mere collection of fragments, by different hands, many of them of late date.

13. **Battiades**, i. e. Callimachus. He was a native of Cyrene, and established himself at Alexandria, where he enjoyed the favour of Ptolemy Philadelphus (256 B.C.). A voluminous author both in prose and verse, he was chiefly celebrated as a writer of elegies, and was the model which Catullus and Propertius proposed to themselves in that

¹ Ascræ is identified by Clarke with the modern Zagora. Other topographers assign different sites. ² O. et D. 257. ³ 8. 18; 9. 31.

species of composition. Some idea of his style may be formed from the little poem *De Coma Berenices*¹, which is believed to be a very close imitation, if not a translation, of a piece by Callimachus bearing that title. The 'Dirae in Ibin,' usually attributed to Ovid (see his life), were copied from the same source, as we learn from the couplet, *Ib. 55*

*Nunc, quo Battiades inimicum devovet Ibin,
Hoc ego devoveo teque tuosque modo.*

The portion of his works which has been preserved, consists of six hymns addressed to different deities, a collection of epigrams, and a few disjointed fragments. The patronymic Battiades is applied to Callimachus, either because the name of his father was Battus, which is uncertain, or because he was a native of Cyrene, the founder of which city was Battus, who led thither a Spartan colony from the island of Thera, about 630 B.C. The romantic legends connected with this event are well known to the readers of Herodotus and Pindar.

15. *Sophocleo . . . cothurno*. Sophocles, who, in the opinion of many, holds the first place among the Greek Tragedians, was a native of Attica, was born 495 B.C., and died 405 B.C., being younger than Aeschylus and older than Euripides, with both of whom he had frequent contests for the prize. Of his numerous dramas seven only have been preserved, forming one of the proudest monuments of Athenian genius.

Cothurno. The 'Cothurnus' was a thick-soled, high-heeled boot, worn by tragic actors to give additional height and majesty to their figures, and was a characteristic feature in their costume, just as the 'soccus' or slipper distinguished the comedian. Hence, 'cothurnus' and 'soccus' are constantly employed as equivalent to 'tragedy' and 'comedy' and in English, likewise, we talk of 'heroes of the sock and buskin.'

16. *Aratus*, who flourished about 260 B.C., was born at Soli (afterwards Pompeiopolis), a sea-port town of Cilicia Campestris. He settled at the court of Antigonus Gonnatas, king of Macedonia, under whose patronage he is said to have composed his principal work, which is still extant, a poem divided into two parts, entitled *Φαινόμενα καὶ Διοσημεῖα*, the materials for which were derived from the works of the renowned mathematician Eudoxus of Cnidus. It contains an exposition of the knowledge possessed by his contemporaries of astronomy and meteorology, and was held in high esteem by the ancients. We are acquainted with no less than three translations of it into Latin verse; one by Cicero, of which a few fragments remain; another by Caesar Germanicus, a con-

¹ Catull. 66.

siderable portion of which has been preserved; and a third by Rufus Festus Avienus, which is entire. Virgil borrowed largely from Aratus in those portions of his Georgics which contain references to the appearances and movements of the heavenly bodies, and particularly in that section of the first Georgic which is devoted to the prognostics of the weather. This is the poem from which St. Paul quotes, in his address to the Athenians, *For in him we live, and move, and have our being; as certain of your own poets have said*, For we are also his offspring (τοῦ γὰρ καὶ γένος ἐσμὲν), part of the fifth line of the Phaenomena.

18. **Menandros.** Menander, the most distinguished among the authors of the New Comedy, was born at Athens, 342 B. C., exhibited his first play 321 B. C., and, after having written above a hundred dramas and gained the prize eight times, died 291 B. C., having, as some state, been drowned while bathing in the harbour of the Piræus, an event to which the author of the Ibis is supposed to allude—

Comicus ut mediis periit dum nabat in undis.

The eulogium pronounced by Quintilian, I. O. 2. 1, deserves well to be consulted.

As a commentary upon the couplet before us, in which the staple characters of the New Comedy are enumerated, we may refer to Manilius 5. 470. Of the hundred dramas nothing remains but detached fragments; we may, however, form an accurate conception of his plots and general style from Terence, all of whose plays, with the exception of the Hecyra and the Phormio, are translations or adaptations from the works of Menander¹.

19. **Ennius**, 'noster Ennius,' 'our own Ennius,' as he was often called by his countrymen, may justly be regarded as the founder of Roman literature.

*Ennius ut noster cecinit qui primus amoeno
Detulit ex Helicone perenni fronde coronam
Per gentes Italas hominum quae clara clueret*².

He was born 239 B. C., at Rudiae, in Calabria, whence he is styled by Cicero *homo Rudius*, and Horace refers to his poetry by the title of *Calabrarum Pierides*. While a young man he served in the army, and came from Sardinia in the train of M. Portius Cato 201 B. C. The remainder of his life was passed at Rome, with the exception of the period occupied by the campaign against the Aetolians, in which he accompanied M. Fulvius Nobilior 189 B. C. He died 169 B. C., at the age of seventy,

¹ For other authorities, with regard to Menander, see 'Theatre of the Greeks,' fourth ed. p. 122.

² Lucret. I. 119.

and was buried in the tomb of the Scipios, having lived upon terms of the closest intimacy with many members of that illustrious family, Ov. A. A. 3. 409

*Ennius emeruit, Calabris in montibus ortus,
Contiguus poni, Scipio magne, tibi.*

No portion of his writings has been preserved entire, but detached fragments to the extent of several hundred lines have been collected from quotations to be found in the Classics and the old Grammarians. His principal work was composed in hexameter verse, a measure which he first introduced from the Greek, and consisted of a history of Rome in eighteen books, commencing with the loves of Mars and Rhea, and reaching down to his own time. It is thus described by Prop. 3. 3. 5, when alluding to his own efforts,

*Parvaeque tam magnis admoram fontibus ora,
Vnde pater sitiens Ennius ante bibit,
Et cecinit Curios fratres, et Horatia pila,
Regiaque Aemilia vecta tropaea rate:
Victricesque moras Fabii, pugnamque sinistram
Cannensem, et versos ad pia vota deos:
Hannibalemque Lares Romana sede fugantes,
Anseris et tutum voce fuisse Iovem.*

The subject was chosen with so much judgment, and the task executed with so much spirit, that the success was triumphant. For a long series of years his verses were read aloud to applauding multitudes both in the metropolis and in the provinces, and a class of men arose who, in imitation of the Homeristae, devoted themselves exclusively to the study and recitation of the works of Ennius, from whom they were styled Ennianistae. In the days of Cicero he was still considered the prince of Roman song¹, and even Virgil was not ashamed to borrow many of his thoughts, and, it is said, not a few of his expressions. His language betrayed somewhat of the rudeness of the age in which he lived, but this was fully compensated by its lofty energy. The criticism of Ovid, T. 2. 259

*Ennius ingenio maximus arte rudis*²,

may be received as temperate and just, being free from the extravagant and unqualified praise which was lavished upon him by the antiquarians of the Augustan age, and which seems to have provoked Horace to speak somewhat disparagingly of his powers³.

¹ *Summus poeta noster.* Pro Balb. 22.

Prop. 4. 1. ² Compare A. P. 258, S. l. 10. 53. ³ Compare Trist. 2. 424, A. P. 58. But, on the other hand,

In addition to his *Annales*, Ennius was highly distinguished as a dramatic author; he published four books of *Satirae*, a translation of the celebrated work of Euhemerus on the history of the gods, besides *Epigrams* and minor pieces, the titles alone of which have been preserved.

19. **Accius.** Pacuvius and Accius (more accurately Attius) were the immediate successors of Ennius in tragic composition. The former was born 219 B.C., and died after 140 B.C.; the latter was born 170 B.C., and died after 103 B.C. Both enjoyed a widely-extended reputation among their contemporaries, and were spoken of with great enthusiasm even by the critics of the Augustan age. Horace, when complaining of the somewhat unreasonable taste for ancient compositions prevalent in his day, tells us that the comparative merits of these two formed a common subject of discussion, Ep. 2. 1, 55

*Ambigitur quoties uter utro sit prior, aufert
Pacuvius docti famam senis, Accius alti.*

It is worthy of remark, that the titles of three of the tragedies of Accius, *Brutus*, *Decius*, *Marcellus*, prove that he selected the subject of his plays from the history of his own country, an example little followed by those who came after him, inasmuch as they generally had recourse to Greek originals.

Animosi. Had commentators paid attention to the lines of Horace, quoted above, they would have at once seen the true meaning of 'animosi,' regarding which there have been some disputes; it is clearly equivalent to 'alti,' and must be translated, 'high-souled,' 'majestic,' 'sublime.' See note on 2. 91.

21. **Varronem.** Publius Terentius Varro, surnamed Atacinus from the river Atax (Aude), in Gallia Narbonensis, on the banks of which he was born, about 82 B.C. He was the author of a translation or close imitation of the work of Apollonius Rhodius, on the Argonautic Expedition, of a poem on the war of Caesar with the Sequani, and of satires, elegies and epigrams. Of all these a few unimportant fragments only remain. He is mentioned by Horace as having failed in satire, S. 1. 10, 46

*Hoc erat, experto frustra Varrone Atacino,
Atque quibusdam aliis, melius quod scribere possem,*

while Propertius alludes to his elegies, 2. 34, 85

*Haec quoque perfecto ludebat Iasone Varro,
Varro Leucadiae maxima flamma suae,*

and the following judgment is pronounced by Quintilian, 10. 1

Atacinus Varro in iis per quae nomen est assecutus, interpret operis alieni

non spernendus quidem, verum ad augendam facultatem dicendi parum locuples.

22. **Aesonio** ... duci, i. e. Iason, the leader of the Argonauts, son of Aeson, king of Iolchos.

23. **Lucreti.** Lucretius, the author of the poem *De Rerum Natura*, which is an exposition of the physical system of Epicurus, was born about 95 B.C., and is supposed to have died 52 B.C., in his forty-fourth year. Of his life no particulars are known. The epithet here applied by Ovid is well merited, for notwithstanding the abstruse and technical discussions inseparable from his theme, he has lighted up his work with some of the grandest bursts of poetry to be found in any language.

24. **Exitio terras, &c.** Ovid seems here to refer to the words of Lucretius, 5. 93

*Principio maria ac terras caelumque tuere;
Horum naturam triplicem, tria corpora, Memmi,
Tres species tam dissimiles, tria talia texta,
Vna dies dabit exitio, multosque per annos
Sustentata ruet moles et machina mundi.*

25. **Virgil.** Born 70 B.C.; died 19 B.C.

29, 30. **Gallus** ... **Lycoris.** See note on 5. 64.

34. **Auriferi** ... **Tagi.** The Tagus and the Pactolus are constantly celebrated by the ancient poets, on account of their golden sands. Thus

*Maeonia generose domo, ubi pinguis culta
Exercentque viri, Pactolusque irrigat auro.*

Virg. *Ac.* 10. 141.

And

*Sed cuius votis modo non suffecerat aurum
Quod Tagus et rutila volvit Pactolus arena,
Frigida sufficient velantes inguina panni, &c.*

Iuv. *S.* 14. 298, of the shipwrecked merchant.

36. **Castaliae aquae.** The waters of the Castalian spring, the favourite resort of Apollo, the Muses and the Nymphs, pour down from Parnassus through a chasm of the rifted crag which rises perpendicularly behind Delphi, and are received in a large square bason hewn out of the marble rock.

38. **Multus** ... **legar.** In this and similar expressions 'multus' is equivalent to 'multum,' in the sense of 'frequently,' 'ever and anon.' Compare Sall. *Iug.* 86 *Marius antea iam infestus nobilitati, tum vero multus atque ferox instare.* And again, c. 101 *In operibus, in agmine, atque ad vigilias multus adesse.*

39. *Fata*. Death, after the decrees of destiny are accomplished.

41, 42. Compare the whole of Hor. Od. 3. 30, and especially

*Non omnis moriar, multaque pars mei
Vitat Libitinam.*

4.

MORS PSITTACI.

AM. II. 6.

1. Pliny, H. N. 10. 42, gives the following account of parrots: *Super omnia humanas voces reddunt psittaci: quidam etiam sermocinantes. India banc avem mittit, sittacen vocat, viridem toto corpore, torque tantum miniato in cervice distinctam. Imperatores salutat, et quas accipit verba pronuntiat, in vino praeicipue lasciva. Capiti eius duritia eadem, quas rostro. Hoc, cum loqui discit, ferreo verberatur radio: non sentit aliter ictus. Cum devolat, rostro se excipit, illi innititur: leviolemque se ita pedum infirmitati facit.*

Statius, Silv. 2. 4, has a poem on the death of a favourite parrot, evidently suggested by the elegy before us. Persius alludes to the practice of teaching parrots to salute visitors—

*Quis expedit psittaco suum χαίρε*¹? Prol. Sat. 1.

2-6 These lines allude to the solemn funeral procession of a noble Roman, in which a troop of 'praeeficae' or hired mourning women played a conspicuous part, who chaunted the praises of the dead, beating their breasts and tearing their hair, and making every outward demonstration of extravagant grief. Thus in a fragment of Lucilius, we read

*Mercede quas
Conductae flent alieno in funere praeeficae
Multo et capillos scindunt, et clamant magis.*

A band of trumpeters also was in attendance, to which we find frequent reference, for example Prop. 2. 13, 17

*Quandocumque igitur nostros nox claudet ocellos,
Accipe quas serves funeris acta mei.
Nec mea tunc longa spatietur imagine pompa,
Nec tuba sit fati vana querela mei.*

And Persius speaking of a death caused by gluttony, S. 3. 103

Hinc tuba, candelae, &c.

2. *Exsequias* ite. 'Exsequiae' properly denotes 'a funeral procession following the bier from the mansion of the deceased to the grave or

¹ A magpie was sometimes suspended over the threshold for the same purpose, thus Petron. 28 *Super limen cavea pendebat aurea, in qua pica varia intrantes salutabat.*

pyre; 'ire exsequias' is to attend such a procession. Compare Terent. Phorm. 5. 8, 37

Exsequias Chremeti, quibus est commodum, ire, hem! tempus est,
and Silius 15. 395

*Vos ite superbas
Exsequias animae, et cinerem donate supremi
Muneris officio.*

3. **Plangite.** 'Plangere' signifies 1. Generally, 'to beat,' 'to strike;' 2. Specially, 'to beat the breast, &c. in token of grief,' and is construed either with the accusative of the object struck, or of the object of sorrow, or absolutely without a regimen, thus—

1. *Plangebant alii proceris tympana palmis.*

Catull. 64. 262.

2. *Adspicit Alphenor, laniataque pectora plangens.*

Ov. Met. 6. 248.

3. *Nec dubium de morte ratae, Cadmeida palmis
Deplanxere domum, scissae cum veste capillos.*

Ov. Met. 4. 544.

4. *planxere sorores*

Naidēs, et sectos fratri posuere capillos.

Planxere et Dryades: plangentibus adsonat Echo.

Ov. Met. 3. 505.

7. **Ismarii...tyranni.** Tereus.

The substance of this celebrated tale, according to the account of Apollodorus, is as follows:—

Pandion, king of Athens, had two daughters, Procne and Philomela. Being involved in war with his neighbour Labdacus, king of Thebes, upon a boundary question, he called in to his assistance Tereus, king of Thrace, brought the war to a happy termination through his aid, and bestowed upon him his daughter Procne in marriage. The fruit of this union was a son named Itys. Tereus became enamoured of Philomela, and having gained possession of her, under the pretext that Procne was dead, shut her up and cut out her tongue that she might be unable to disclose his villany. However, by weaving certain characters upon a web, she contrived to make her misfortunes known to her sister, who, having found out her place of confinement, put Itys to death, cooked his flesh and served it up as a repast for Tereus, and then took to flight accompanied by Philomela. Tereus, on discovering the horrid truth, snatched up a hatchet and pursued the fugitives, who being overtaken at Daulias in Phocis, prayed to the gods that they might be changed into

birds. Accordingly, Procne became a nightingale, and Philomela a swallow; Tereus was also metamorphosed and turned into an Epops or Hoopoo.

There are several variations in this story as narrated by different authors, the most important among which is that the Latin poets Virgil, Horace, Ovid, and Statius, concur in representing that Philomela was changed into a nightingale, and Procne into a swallow.

The most ancient form of the legend is preserved in Homer, Od. 19. 518

*As when the daughter of Pandareos sings,
Aëdon, who the greenwood brakes among
Warbles her lay when spring returns anew,
Perched 'mid the leafy thickness of the grove
With many a trill she pours her long drawn notes
Wailing her boy, her Itylus beloved
King Zethus' son, whom erst with brazen sword
She slew in error.*

According to the scholiast, Aëdon (i.e. nightingale), one of the three daughters of Pandareos, son of Merops, a Milesian, was married to Zethus, and bore him a son named Itylus, but being jealous of the superior fertility of Niobe, daughter of Tantalus, wife of her brother-in-law Amphion, she laid a plot for the destruction of the fairest among her children, who was named Amaleus, and was in the habit of sleeping with his cousin Itylus. She entered the chamber of the boys by night, to accomplish the bloody deed, but, mistaking their position, slew her own son. Overwhelmed with grief she implored the gods that she might cease to consort with mankind, and was accordingly transformed into the bird which bears her name.

7. *Ismarii*, i.e. Thracian. Ismarus was the name of one of the lateral branches of Rhodope, separating the valley of the Schoenos from the lower valley of the Hebrus, and terminating in the Ismarium Promontorium (C. Marogna). Its slopes were celebrated for the wine which they produced, as early as the days of Homer, Odys. I. 197, and preserved their reputation in later times. Virg. G. 2. 37

*Iuvat Ismara Baccho
Conserere, atque olea magnum vestire Taburnum.*

A town Ismarus is mentioned in the Odyssey, I. 40, which belonged to the Cicones, and was taken and destroyed by Ulysses.

9. *Devertite . . . in funus*, 'turn from your path to attend the obsequies.' 'Devertere' signifies to turn aside from a road for the purpose

of entering a lodging or place of public entertainment, and hence 'deversorium' means an inn, and 'deversari' to lodge with any one.

12. *Turtur amice*. The ancients believed that a natural friendship existed between turtle-doves and parrots. Pliny, who devotes a chapter to the innate sympathies and antipathies of animals, observes¹, *Rursus amici pavones et columbas, turtures et psittaci, merulae et turdi*, &c. &c. Ovid again alludes to this idea in *Her.* 15. 37

*Et variis albas iunguntur saepe columbas :
Et niger a viridi turtur amatur ave.*

15. *Iuvenis Phocæus*, i.e. Pylades, son of Strophius king of Phocis, who married one of the sisters of Agamemnon. Orestes was placed under the protection of his uncle, after being rescued from the murderous hands of Clytemnestra and Aegisthus. Pylades is represented by the Greek Tragedians as having been the firm ally and constant companion of Orestes in all his undertakings and misfortunes, and their friendship passed into a proverb.

21. *Hebetare*. Properly 'to make blunt,' here 'to dim the lustre.'

The figure is natural, since we always attach to light the idea of something piercing and penetrating. Hence 'hebetare aciem oculorum,' 'visus,' 'sidera,' 'flammas,' are common. Similarly it is applied to the other senses as well as to that of sight, to taste, smell, hearing, and, finally, to the mental faculties. *E.g. Ov. E. ex P.* 4. 1, 17

Da mihi, si quid ea est, hebetantem pectora Lethen,

i.e. 'blunting the keenness of the memory.'

Smaragdus. It appears extremely probable that the ancients gave the name *Smaragdus* not merely to the precious gem which we call an emerald, but extended the term to fluor spar, green vitrified lava (green Icelandic agate), green jasper, and green glass. There is a curious passage in Pliny, *H.N.* 37. 5, where he tells us that Nero used to view the combats of gladiators 'in an emerald,' which is generally understood to mean a smooth polished mirror made of some of the above substances; although, from the peculiar phraseology employed, others maintain that the emperor was near-sighted, and used a concave eye-glass formed out of the gem.

22. *Crocum v. Crocus*, saffron, made from the spikes or filaments of the common blue crocus, and much valued by the ancients as a dye, a medicine, and a perfume. The colour yielded by saffron is a reddish yellow or orange tint, and hence the epithet 'ruber' used here, in

¹ *H. N.* 10. 74.

Virg. G. 4. 182, and many other passages. Also 'puniceus' in Ov. F. 5. 317

*Lilia deciderant, violas arere videres,
Filaque punicei languida facta croci.*

The most esteemed saffron was that yielded by Mount Corycus in Cilicia, and hence it is termed by the poets *Cilissa spica*. E. g. Ov. Fast. 1. 75

*Cernis odoratis ut luceat ignibus aether,
Et sonet accensis spica Cilissa focis.*

24. **Blaeso.** 'Blaesus' seems strictly to indicate that defect in articulation which we call 'lispings,' and thus Ovid enumerates it in his list of female affectations, A. A. 3. 293

*Quid? cum legitima fraudatur litera voce,
Blaesaque fit iusso lingua coacta sono,*

while 'balbus' means 'stammering,' as appears from the observation of Cicero de Orat. 1. 61 on Demosthenes, *quumque ita balbus esset, ut eius ipsius artis, cui studeret, primam literam non posset dicere, perfecit meditando, ut nemo planius esse locutus putaretur*. These two words appear, however, to be occasionally confounded with each other, as in Iuv. S. 15. 47

*Adde, quod et facilis victoria de madidis et
Blaesis, atque mero titubantibus,*

and Hor. Ep. 2. 1, 126

Os tenerum pueri balbumque poeta figurat.

Drunken men stammer—children lisp.

27. **Coturnices, &c.** It is well known to naturalists that quails are exceedingly irritable and pugnacious. By the Romans quail-fighting was cultivated with the same eagerness as cock-fighting by the Athenians, and our own ancestors; and even emperors themselves did not disdain to take an interest in the combats and victories of these birds. We are told by Plutarch that one of the circumstances which led to the coolness between Octavianus and Antony, was the uniform success of the former in these contests, and we find it recorded that the son of Septimius Severus was involved in constant brawls originating in quail- and cock-fights¹.

29. **Præ sermonis amore,** 'by reason of your love of talking,' where 'præ' indicates an obstacle which comes 'before' an object, and

¹ Those also who may desire to investigate the antiquities of this subject, will find the principal authorities quoted and examined in Pegge's Memoir on Cock-fighting, contained in the Archaeologia, vol. 3, and in the Essay of Beckmann on Cock-fighting, in the History of Inventions.

so prevents it from being attained. So Cic. pro Planc. 41 *nec loqui prae maerore potuit*, and Philipp. 13. 9 *Quorum ille nomen prae metu ferre non poterat*.¹ Frequently, however, 'prae' simply denotes 'cause' and not 'impediment', as in Plaut. Rud. 1. 2, 85 *prae timore in genua concidit*, in Stich. 3. 2, 13 *prae laetitia lacrimae praesiliunt mihi*.

34. *Graculus . . . auctor aquae*. 'Auctor,' i.e. 'harbinger,' 'prophet;' the emendation 'garrulus augur,' proposed by Heinsius, is unnecessary, for although the faculty assigned here to the jackdaw is attributed by Virgil and Horace to the crow,

Tum cornix plena pluviam vocat improba voce, Virg. G. 1. 388,
aquae nisi fallit augur

Annosa cornix, Hor. Od. 3. 17. 12,

yet Pliny supports Ovid, and informs us that when the jackdaws return home late from feeding it is an indication of an approaching storm, H. N. 18. 35.

35. *Cornix invisit Minervae*. In the Met. of Ov. 2. 551, &c. the crow, 'cornix,' in a conversation with the raven, 'corvus,' recounts her own history, declaring that she had once been the chosen bird of Minerva, but had lost the favour of the goddess in consequence of her chattering and talebearing propensities.

36. *Seclis . . . novem*. The popular idea with regard to the length of the crow's life is as old as Hesiod, who, in a line quoted by Plutarch, asserts

Ἐννέα τοὶ ζῶσι γενέας λαγάρυζα κορώνη.

Ausonius, Eid. 18, translates the whole fragment.

Ter binos, deciesque novem super exit in annos

Iusta senescentum quos implet vita virorum.

Hos novies superat vivendo garrula cornix:

Et quater egreditur cornicis secula cervus.

Alipedem cervum ter vincit corvus: et illum

Multiplicat novies Phoenix, reparabilis ales.

Quam vos perpetuo decies praevertitis aevo,

Nymphas Hamadryades, quarum longissima vita est.

Observe that Ausonius here fixes the full period of the life of man at ninety-six years, and supposes the *γενέας ἀνδρῶν*, 'generations of men,' in Hesiod to denote this space complete, but according to the usual acceptation of the term in the best writers, Greek and Latin, 'a generation of men' signifies only thirty years, as when Horace exclaims, Epod. 16. 1

Altera iam teritur bellis civilibus aetas.

41. *Phyllacidae*. Protesilaus. See pp. 108, 111.

¹ See Butler's Praxis on Latin Prepositions, cap. 37.

Thersites was the son of Agrius, brother of Aeneas prince of Aetolia, and hence was first cousin to Tydeus and Meleager, and first cousin once removed to Diomedes. Homer represents him as the most loathsome in form and the most base in spirit of all the Grecian host who warred against Troy.

54. Phoenix. Few animals, real or fabulous, have enjoyed the celebrity of the Phoenix. Its history and imaginary attributes have afforded a theme to poets in every age, and in our own and many other languages its name has passed into a proverb. By the fathers of the church it was frequently brought forward as an illustration of the doctrine of the resurrection, and it appears on the coins of several Roman Emperors, sometimes as a symbol of their own apotheosis, sometimes as an emblem of the renovation of the world and the revival of the golden age under their benignant sway¹. It may be interesting to quote some of the most important passages in the classics, which embody the ideas generally entertained by the ancients regarding this bird.

Our oldest authority² is Herodotus, who, in his description of Egypt and its wonders, tells us that there is a sacred bird called the Phoenix, which, however, he had never seen, except in a painting. Judging from this, he continues, it must resemble an eagle in form and size, the wings being partly golden coloured, partly red. According to the account of the Heliopolitans, it visits them once in five hundred years, under the following circumstances. Its father being dead, it forms a solid ball of myrrh as large as it can carry, and then hollowing it out places its father in the cavity and plasters up the hole, by which he was introduced,

¹ See Spanheim, *De Usu et Praestantia Numismatum*, Diss. 5. c. 13. In addition to the authors quoted below, the student may consult Aelian. H. A. 6. 58, Athenaeus 14. 20, Mela 3. 28, Stat. S. 2. 4, 36, Claud. Laud. Stil. 2. 417, Ep. ad Seren. 15, Aurel. Victor de Caes. 4, Solinus 33, and notes of Salmassius. Spanheim, as above, will supply numerous references to the Christian fathers. But every circumstance upon record, with regard to the Phoenix, has been chronicled with the most laborious precision by the author of the poem *De Phoenice*, usually attributed to Lactantius. It will be found in the third volume of Wernsdorf's *Poetae Minores*, with a learned introduction prefixed by the Editor.

² Except Hesiod, who, in a fragment quoted above, mentions the Phoenix as living nine times as long as the raven, or nine hundred and seventy-two generations of men. Observe that the expression *reparabilis ales* in the translation of Ausonius, has nothing to correspond to it in the Greek poet.

with fresh myrrh. The weight of the mass is now the same as at first. Laden with this, it wings its flight from Arabia to Egypt, and deposits its burden in the temple of the Sun.

This story is sufficiently marvellous, and even Herodotus expresses his incredulity, but it will be observed that nothing is said here of the young Phoenix springing from the mouldering remains of its sire, a circumstance which, in later writers, forms its grand characteristic.

The account of Ovid, Met. 15. 391, is, in all probability, derived from the later Greek writers.

*Vna est, quae reparet, seque ipsa reseminet, ales;
Assyrii Phoenicia vocant: non fruge, nec herbis,
Sed turis lacrimis, et succo vivit amomi.
Haec ubi quinque suae complevit secula vitas,
Ilicet in ramis, tremulaeae cacumine palmae,
Vnguibus, et pando nidum sibi construit ore.
Quo simul ac casias, et nardi lenis aristas,
Quassaque cum fulva subtravit cinnama myrrba;
Se super imponit, finitque in odoribus aevum.
Inde ferunt, totidem qui vivere debeat annos,
Corpore de patrio parvum Phoenicia renasci.
Quum dedit buic aetas vires, onerique ferendo est,
Ponderibus nidi ramos levat arboris altae,
Fertque pius cunasque suas, patriumque sepulcrum,
Perque leves auras Hyperionis urbe potitus,
Ante fores sacras Hyperionis aede reponit.*

We have also the description of Pliny, H. N. 10. 2, and, last of all, we may refer to Tacitus, Annal. 6. 28, who, it will be seen, seems to have entertained no doubts of the existence of the Phoenix.

54. **Vnica semper avis.** 'Unicus' is properly applied, as here, to an object which stands alone, to which no parallel can be found. Thus 'unicus filius' is 'an only son.' Archimedes is designated by Livy, 24. 34, as *unicus spectator caeli et siderum*, because he stood alone, i. e. pre-eminent, among the astronomers of his time; and, again, in 33. 21, it is said of Attalus *unicam fidem sociis praestitit*.

5.

MORS TIBVLLI.

AM. III. 9.

1. **Memnona.** Tithonus, son of Laomedon, and brother of Priam, was chosen by Eos (Aurora) as her consort. The fruit of their union was Memnon, who came to the assistance of his kindred when Troy was

beleaguered. He slew Antilochus, the son of Nestor¹, and, according to later writers, fell by the hand of Achilles. A detailed account of the grief of Aurora, and of the honours conferred by Jove, at her request, upon her son, will be found in *Ov. Met.* 13. 576.

Mater . . . Achillen. Thetis, the sea goddess, who, although beloved of Jove, wedded the mortal Peleus,

*quod Iupiter ipse
Ipse suos Divom genitor concessit amores,*

and by him became the mother of Achilles.

16. **Iuveni**, the beautiful Adonis, the boy beloved of Venus, cut off in the bloom of youth by a wound from the tusks of a wild boar. He was restored to life by Proserpine, upon condition of spending one half the year with her in the realms below. Festivals were celebrated to commemorate his death and resurrection in many cities of Greece, Egypt and Syria.

The legend and worship of Adonis are universally recognised as Eastern in their origin (the very name Adon or Adonai, i.e. 'Lord,' is Hebrew), and he is generally believed to be the same with Tammuz of the prophet Ezekiel, the object of idolatrous services to the degenerate Jews. The accounts respecting this personage, preserved by the classical authors, are, as might be expected under such circumstances, extremely obscure and contradictory. This is not the proper place to enter upon a lengthened discussion, but the student who is desirous to investigate this curious topic, will find the principal data in Apollodorus 3. 14, 3, in the elegy of Bion, in *Ov. Met.* 10. 298, et seqq., in a most lively and amusing description of the feast of Adonis at Alexandria, which forms the subject of the Adoniazusae of Theocritus, and of the corresponding solemnities at Phoenician Byblos, in Lucian's treatise *De Dea Syria*; besides which, he may consult Tzetzes on Lycophron, the scholiast on Theocritus, and the commentators on Ezekiel. The theories of the moderns are fully developed in Dupuis' *Origine de Cultes*, in Creuzer's *Symbolik*, and Payne Knight *On the Symbolical Language of Antiquity*.

21, 24. Ovid in these lines alludes to the ancient legends with regard to the two mythic bards, Orpheus and Linus, whom the traditions of Greece pointed out as having first introduced civilization and the arts of life among wild and untutored hordes, who, in the glowing language of poetry, are said to have charmed not only savage beasts, but to have

¹ *Od.* 4. 188.

awakened to life and rapture even rocks and trees by the charms of song. They were represented by some as the sons of the muse Calliope and the Thracian monarch Oeagrus, while others assigned to them a still loftier parentage, by naming Apollo as their sire. Virgil says that Calliope was the mother of Orpheus, and Apollo the father of Linus, but his words do not necessarily imply that they were brothers.

*Non me carminibus vincet nec Thracius Orpheus
Nec Linus, huic mater quamvis atque huic pater adsit,
Orphei Calliopea, Lino formosus Apollo.*

Hesiod made Urania the mother of Linus, others made him the son of Apollo and Psammathe.

The death of each was tragical. Orpheus, after the loss of his wife Eurydice, retired from the society of men into pathless wilds, and was torn to pieces by the Bacchanalian Maenades. At the same time he is said by Apollodorus to have invented these orgies. Linus instructed Hercules in music, and was struck dead by a blow which his pupil, in a moment of passion, dealt him with a lyre.

23. *Aëlinon*, the lamentation of Apollo for the death of Linus, (at *Λίνος*, 'woe is me for Linus,') and hence a dirge in general. Athenæus¹, however, when detailing the names of different songs and chaunts, tell us that the 'aëlinos' sometimes bore a more cheerful character. A song of misfortune or death was called, he says, *ὀλοφυρμός*, a miller's song *ἱμαῖος*, a marriage song *ὑμέναιος*, a song in sorrow *ἰάλεμος*. *Λίνος δὲ καὶ αἰλινος οὐ μόνον ἐν πένθεσιν ἀλλὰ καὶ ἐπ' εὐτυχίᾳ μολεῖ κατὰ τὸν Εὐρύπιδην.*

26. *Pieris aquis*. Pieria, the region pointed out by Greek tradition as the first seat of the Muses, was a narrow strip of land stretching along the Thermaic gulf from the mouth of the Haliacmon to the mouth of the Peneus, being separated from the rest of Macedonia by the ridges of Mount Olympus. Within its limits were the towns of Pimplea and Libethra; the former was said to have been the birthplace of Orpheus, at the latter they showed his tomb. Hence the titles 'Pierides,' 'Pimpleides,' 'Libethrides,' applied to the nine.

30. *Tardaue*, &c. Penelope's web. The details with regard to this well-known stratagem are to be found in the *Odyssey*, 2. 93-110.

34. *Sistra*. The 'sistrum' was a bronze instrument which the worshippers of Isis held in their hands and rattled whilst praying and singing hymns round the blazing altar of the goddess. It resembled in

¹ 14. p. 619.

form the frame of a racket or battledore in miniature, with transverse rods loosely fitted in, by means of which the jingling sound was produced. It is frequently represented on ancient monuments and pictures, and many specimens have been found in the excavations at Pompeii and elsewhere.

45. **Erycis.** At the distance of about a mile to the south-east of Drepanum (Trapani) the lofty cliffs of Mount Eryx rise abruptly from the plain. Crowning its level summit, at an elevation of more than two thousand feet, stood the temple of Venus Erycina, one of the most celebrated fanes not merely of Sicily but of the whole ancient world. Lower down, accessible only by a long and difficult path, was the city Eryx, renowned in the annals of the first Punic war as the scene of one of the most brilliant and daring of the exploits of Hamilcar. The name, according to ancient legends, was derived from a Sicilian hero, (son of Venus and a native prince Butes, or, according to others, of Venus and Neptune,) who was vanquished and slain by Hercules in an athletic contest. Of him Entellus speaks, when displaying his gauntlets to Aeneas, *Ae. 5. 412*

*Haec germanus Eryx quondam tuus arma gerebat,
Sanguine cernis adhuc fractoque infecta cerebro,
His magnum Alciden contra stetit.*

Roman tradition told that the shrine was dedicated by the Trojan after the death of Anchises, *ib. 759*

*Tum vicina astris Erycino in vertice sedes
Fundatur Veneri Idaliae: tumuloque sacerdos
Ac lucus late sacer additur Anchiseo,*

while by other authorities it was attributed to Eryx himself. Venus was believed to quit her temple every year for the purpose of making an excursion to Africa, an event which was announced by the departure of all the wild pigeons, vast numbers of which roosted in the crags. After an absence of nine days they returned in the train of their mistress. Two magnificent festivals were celebrated in honour of these events, the first called *Ἀναγώγιστος*, the second *Καταγώγιστος*.

Mount Eryx has now become Mount St. Julian, from a Catholic Saint who did good service on this spot in a struggle with the Saracens; the ancient hero, however, still keeps his ground under a new form, having been canonized as S. Quirico, and the doves still haunt the hill, although efforts have been made to extirpate them as relics of Pagan superstition.

It would be tedious and unprofitable to enumerate all the authors who have made mention of this holy spot, but authority for the above

statements will be found in Polybius 1. 55 and 58, 2. 7, Diodorus 4. 83, Apollonius Rhod. 4. 917, Apollodorus 1 and 2, Dionysius Halic. 1, Strabo 6, Aelian. V. H. I. 15, and H. A. 4. 2, Athenaeus 9. 51, Virg. Aë. 5. 412, 759, and the notes of Servius. These and many more have been quoted by Cluverius in his 'Sicilia Antiqua.'

47. **Phaëacia tellus.** After the Greeks became familiarly acquainted with the Ionian sea and the coasts of Italy, they loved to give a local habitation to all the places mentioned in the Odyssey, most of which we have no reason to believe ever existed, except in the fancy of the poet, who worked up into a web of fiction the strange tales of Phœnician mariners and pirates about the wonders of the far west. Accordingly, Corcyra was selected as the abode of Alcinous and the Phæacians, but upon no better authority than that which fixed upon the islands off the promontory of Minerva as the haunt of the Sirens, on Formiæ as the kingdom of the monstrous Laestrygones, and on the bold headland near Terracina as the dwelling of the enchantress Circe.

62. **Licinus Calvus** is spoken of with great respect by Cicero¹ as an orator. Of his character as a poet we know little or nothing, except that he is usually classed along with Catullus, as by Ovid in the passage before us², by Pliny the younger in his epistles³, and somewhat contemptuously by Horace, S. 1. 10, 19

Nil præter Calvum et doctus cantare Catullum.

An epithalamium from his pen is mentioned by Priscian⁴. Suetonius in his life of Caesar speaks⁵ of his abusive epigrams, a part of one of which he has preserved, levelled against the dictator, to which Cicero also seems to refer in Ep. ad Fam. 7. 24. Servius and Probus quote four disjointed lines from a poem called Io, but we possess only one complete piece, a jeu d'esprit in two lines, upon Pompey scratching his head.

Caius Valerius Catullus, descended from an ancient and honourable family, was born in the neighbourhood of Verona, perhaps in the peninsula of Sirmio, on the Lacus Benacus (Lago di Garda), in the year 87 B. C.

Leaving his native province in early youth, he settled at Rome, where he spent the greater part of his life, enjoying the society of Cicero, Cornelius Nepos, and other distinguished men of that brilliant epoch. The period of his death is uncertain. A collection of his poems has

¹ Brut. 81, and Epist. ad Fam. 15. 2.

² Again in Trist. 2. 431 as an amatory and not over decent writer—

Par fuit exigui similisque licentia Calvi,

Detexit variis qui sua facta modis.

³ 1. 16, and 4. 27.

⁴ p. 658, ed. Putsch.

⁵ 49; 73.

been preserved, consisting of one hundred and sixteen pieces, most of them very short, written in a great variety of metres and in many different styles, but excellent in all. Some are lyrical, some descriptive, some epigrammatic, some elegiac, some dithyrambic. The epithet 'doctus,' by which he is here distinguished, refers to his familiarity with Greek literature, and the Grecian tone and spirit which pervade his compositions.

64. C. Cornelius Gallus, who follows next to Catullus, in chronological order, among the Roman Elegiac Poets, was born at Forum Julii (Fréjus), in the south of Gaul, in the year 66 B. C. After the battle of Actium and the death of Cleopatra, he was appointed by Augustus praefect of Egypt, the most important of all the imperial provinces; but was recalled on a charge of treason, 'temerati crimen amici,' and committed suicide in the fortieth year of his age. He was the author of four books of Elegies, celebrating his love for a mistress named Lycoris, and translated from the Greek the poems of Euphoriion of Chalcis. No portion of these works remain, the elegies now extant bearing the name of Gallus being the production of Maximianus Gallus Etruscus, who flourished under the Emperor Anastasius; other pieces are sometimes attributed to him, but upon no good evidence. He appears to have been the intimate friend and patron of Virgil, whose tenth Eclogue is devoted to a description of the perfidy of Lycoris and the misery of her lover. Honourable mention is made of him in the sixth Eclogue also in describing the song of Silenus—

Tum canit errantem Permessi ad flumina Gallum

Aonas in montes ut duxerit una sororum

Vtique viro Phoebi chorus assurrexerit omnis, &c. &c.

68. *Et sit humus, &c.* The Greeks and Romans entertained some strange idea that the bodies, or, at all events, the Manes of the dead were sensible of the weight of the earth which pressed upon their graves. Hence we frequently find prayers such as that expressed in the line before us, and nothing is more common in sepulchral inscriptions than the characters S. T. T. L., i. e. Sit tibi terra levis.

The student may compare Iuv. S. 7. 207

Di maiorum umbris tenuem et sine pondere terram,

Spirantesque crocos, et in urna perpetuum ver,

Qui praeceptorem sancti voluere parentis

Esse loco,

and Pers. S. 1. 36

Adsensere viri: nunc non cinis ille poetas

Felix? non levior cippus nunc imprimit ossa?

and Prop. 1. 17, 23

*Illa meum extremo clamasset pulvere nomen,
Vt mihi non ullo pondere terra foret,*

and Eurip. Alcest. 477

*Κούφα σοι
χθὼν ἐπὶνῶθεν πέσοι, γύναι.*

6.

RAPTVS SABINARVM.

A. A. I. 101.

1. *Sollicitos*. . . *ludos*, i. e. 'full of anxiety,'—the source of excitement and anxiety.' This use of the word '*sollicitus*' is found even in prose, e. g. Cic. Lael. 15 *Haec est enim tyrannorum vita . . . omnia semper suspecta et sollicita*. In Ovid it is very common, and in Horace, S. 2. 6, 78, we read,

*si quis nam laudet Arelli,
Sollicitas, ignarus, opes, sic incipit, &c.*

2. *Viduos*, here 'unwedded.' The true meaning of '*viduus*' seems to be 'destitute of,'—'separate from.' '*Vidua*' is applied—1. To a woman who has never been married. 2. To a woman who has lost her husband. 3. To a woman whose husband or lover is absent.

So '*caelebs*:'—1. A man who has never been married. 2. A widower. These words are also applied to inanimate objects, and their signification to a certain extent interchanged. Thus Ov. Her. 13. 107

Aucupor in lecto mendaces caelibe somnos,

where *lectus caelebs* is the couch from which the husband is absent, and in Ov. Her. 8. 21

Si socer ignavus vidua sedisset in aula,

where *vidua aula* is the hall deserted by its mistress.

3, 4. Propertius, in describing the primitive simplicity of the Romans, has a couplet closely resembling this, 4. 1, 15

*Nec sinuosa cavo pendebant vela teatro;
Pulpita solennes non oluere crocos.*

The Roman theatres and amphitheatres, from their prodigious size, were without roofs, and hence, in order to protect the audience from the rays of the sun, or from any sudden change of weather, it became customary, towards the end of the republic, to stretch a vast awning over the whole area, which was supported by poles fixed to the walls of the building. The stone rings in which these poles were inserted may still be seen in some parts of the Coliseum.

These awnings were termed 'vela,' and there are numerous allusions to them in the works of the poets, from Lucretius downwards.

On 'Crocum,' read note, p. 164. About the time that awnings were introduced, it became usual to sprinkle the stage over with saffron and other odours, 'sparsiones,' and sometimes statues were contrived which rained perfumed showers¹ over the whole of the spectators.

Thus Martial, when describing the crowds of foreigners who flocked to the amphitheatre:

Festinavit Arabs, festinaverunt, Sabaei;

Et Cilices nimbis hic maduere suis, De Spec. 3, 7,

and Epig. 5. 25, 7

Hoc, rogo, non melius, quam rubro pulpita nimbo,

Spargere, et effuso permaduisse croco.

And in 9. 39, 5 he alludes to the 'vela' also,

Lubrica Corycio quamvis sint pulpita nimbo,

Et rapiant celeres vela negata Noti.

Pliny when describing saffron, H. N. 21, 6 *Vino mire congruit praecipue dulci tritum ad theatra replenda.*

To conclude, we find among the theatrical notices scrawled upon the walls of Pompeii, the promise of 'Vela' and 'Sparsiones' held out as an attraction to the public.

5. **Nemorosa** is emphatic. The Palatine, now covered with gorgeous edifices, was then a woody thicket.

6. **Scena** technically signifies the whole of that portion of the theatre reserved for the actors, with all its ornaments, as opposed to 'cavea,' the name for the area occupied by the spectators.

The proper and original meaning of 'scena,' σκηνή, is a 'leafy bower,' and then a hut made of green branches; it was applied to the theatre, because originally, as here described, verdant boughs were the simple decorations of the stage. We have an example of the first meaning in Virg. Aë. 1. 164

tum silvis scena coruscis

Desuper, borrentique atrum nemus imminet umbra.

7. **Gradibus** . . . de cespite, i. e. the ascending rows of seats were of turf, not of marble, as in the sumptuous theatres of Pompey, Balbus, and Marcellus, frequented in the days of Ovid.

8. **Qualibet** . . . fronde, a chaplet formed of any kind of green leaves, not of the rare and costly exotics so much sought after for this purpose in later times.

¹ Vid. Senec. Controv. Lib. 5. praef.

8. *Hirsutas*, long shaggy locks. The Romans in early times wore universally flowing hair and long beards. Barbers were unknown until four hundred and fifty-four¹ years after the foundation of the city, when they were imported from Sicily. It is recorded that Scipio Africanus first set the example of shaving. With reference to this Juvenal marks the age of wine when he says that the master of a feast,

Ipsæ capillatæ diffusum consule potat, S. 30. 5,

i. e. 'wine racked off in the time of a consul who wore long hair,' and Tibullus of Messala,

*Gentis Aquitanæ celebræ Messala triumphis,
Et magna intonsis gloria victor avis*, 2. 1, 33.

11. *Tibicine*. The 'tibicines,' or flute-players, were persons of great importance in Rome. Ov. Fast. 6. 657

*Temporibus veterum tibicinis usus avorum
Magnus, et in magno semper bonore fuit.*

The presence of one of them was absolutely necessary at every sacrifice and solemn rite; it was his duty to stand by the side of the officiating priest, and to play during the whole of the ceremony, that no ill-omened sound might reach his ear and disturb the sanctity of the proceedings. Hence we find an amusing account of the embarrassment into which the city was thrown, on a certain occasion, when the whole fraternity of the tibicines, offended by some infringement of their privileges, retired in a body to Tibur, and positively refused to return². 'Tibicines' formed a part of every funeral procession from the earliest times, (see *Leges XII. Tabb. X. leg. 7.*) and bore a part in all theatrical exhibitions, from their first introduction. See Liv. lib. 7. 1, 2 and 3, in which they marked the time for the dances, songs, and recitations, and perhaps played between the acts.

Tusco. A great proportion of the religious ceremonies of the Romans having been derived from Etruria, and in particular their first theatrical exhibitions, (see Livy as quoted above,) 'tibicines' would for a long time belong to that nation.

12. *Ludius*, or *ludio*, is the proper Latin word for a stageplayer, 'hister' or 'histrion' being the corresponding Etrurian term. Many of the MSS. have here 'Lydiis,' which would be equivalent to 'Etruscan,' for according to the popular belief the Etrurians were a colony from Lydia.

¹ Varro, as quoted by Plin. H. N. 7. 59.

² See Livy 9, 30, Val. Max. 2. 5, 4, and Ov. Fast. 6. 657.

Humum is emphatic. The actor danced upon the 'levelled ground,' not on a lofty stage.

13. **Plausus tunc arte carebat.** In later times the clapping of hands and other marks of approbation in theatres were reduced to a regular system, as may be seen from the following curious passage in Sueton. Nero 20.

Captus autem modulatis Alexandrinorum laudationibus, qui de novo commeatu Neapolin confluxerant, plures Alexandria evocavit. Neque eo segnius adolescentulos equestris ordinis, et quinque amplius millia e plebe robustissimae iuventutis undique elegit, qui divisi in factiones, plausuum genera condiscerent, (bombos et imbrices, et testas vocabant) operamque navarent cantanti sibi, insignes pinguissima coma, et excellentissimo cultu pueri, nec sine annulo laevis: quorum duces quadragena millia sestertium merebant. Compare Tacitus, Ann. 16, 4 Et plebs quidem urbis, bistrionum quoque gestus iuvare solita, personabat certis modis, plausuque composito. See also Dio. 61. 20.

18. **Novella.** 'Novellus' is applied to anything young and tender; and is a favourite word with the writers upon rural affairs. Thus we have *novelli iuvenci, novellae gallinae, novellae sues, novellae vites, novella prata, &c. &c.*

31. **Commoda** were gratuities given to soldiers when discharged after long service. The following passages from Suetonius will illustrate this use of the word. Octav. 49 *Quidquid autem ubique militum esset, ad certam stipendiorum praemiorumque formulam astrinxit, definitis pro gradu cuiusque et temporibus militiae, et commodis missionum; ne aut aetate aut inopia post missionem sollicitari ad res novas possent.* Calig. 44 *At in exercitu recensendo, plerisque Centurionum maturis iam, et nonnullis ante paucissimos, quam consummaturi essent, dies, primos pilos ademit, causatus senium cuiusque et imbecillitatem: ceterorum increpita cupiditate, commodae emeritae militiae ad sex millium summam recidit.* Nero 32 *Verum ut spes fefellit, destitutus, atque ita iam exhaustus et egens, ut stipendia quoque militum, et commodae veteranorum protrahi ac differri necesse esset, calumniis rapinisque intendit animum.*

7. BACCHVS ET ARIADNE. A. A. I. 527.

1. **Gnosus** or **Gnossus** was the chief city of ancient Crete, and from this word are formed the adjectives 'Gnosius' and 'Gnosiacus,' (which are used as equivalent to the more general epithets 'Cressius,' 'Cretaeus,' 'Creticus,' 'Cretensis,') and likewise the feminine Graeco-poetic forms

'Gnosis' and 'Gnosias,' which are frequently placed absolutely, like 'Cressa,' for Ariadne, 'puella' being understood as in the line before us, and below v. 30.

The towns next in importance to Gnosus were 'Gortys' or 'Gortyna,' and 'Cydonia,' and hence the adjectives 'Gortynius' and 'Cydonius' are equivalent to Cretan, as when Virgil names *stabula Gortynia* and *Cydonia spicula*. 'Cressa' is used absolutely by Propertius¹ to indicate Pasiphae the wife of Minos, and by Ovid in one passage for Ariadne², and in another for Aerope³.

2. *Dia*, now *Standia*, was the name of a small island off the coast of Crete, immediately opposite to Gnosus. *Dia* was also one of the appellations of Naxos, the largest of the Cyclades, according to some the birthplace of Bacchus, who was worshipped there with peculiar zeal. The epithet 'brevis' seems to make it certain that Ovid meant to indicate the former in the passage before us.

3. *Vtque erat a somno*, i. e. 'just as she had started from slumber,' with hair dishevelled and disordered dress.

6. *Indigno*, i. e. 'unmerited.' The use of 'indignus' in this passive sense is not uncommon, e. g. Virg. *Ae.* 12. 810

*Nec tu me aëria solam nunc sede videres
Digna indigna pati,*

and 6. 162

*Atque illi Misenum in littore sicco
Vt venere vident indigna morte peremptum.*

11. The student should observe that most of the ceremonies which accompanied the worship of Bacchus seem to have been introduced from the East, and like the rights of Cybele and others derived from the same source, belong to the class of those which have been denominated 'orgiastic,' or 'enthusiastic.' The public celebration of such festivals was characterised by a deafening din, proceeding from the brattling of trumpets, the rolling of drums, and the clashing of cymbals, intermingled with the shrill notes of the fife, while the priests and devotees danced or ran about with frantic gestures, shouting and screaming, tearing their hair, beating their breasts, and often slashing themselves with knives, forming in this respect a striking contrast to the solemnities indigenous to Greece, which were all distinguished either by gentle devotion or simple light-hearted merriment. Hence, too, the determined opposition made by the grave and austere Romans to the introduction of the

¹ 4. 7. 57.

² *Amor.* I. 7, 11.

³ *A. A.* I. 327.

Bacchanalian orgies; and although the worship of Cybele was naturalized at an early period, in accordance with the injunctions of the Sibylline books, it seems for a considerable time to have been kept under decent restraint.

12. **Attonita**. . . manu, 'the frantic hand of the Bacchanals.'

'Attonitus' is properly 'thunder-struck,' and hence applied to those who are 'struck by a god,' 'divinely inspired.' Virgil has the expression more fully,

*Tum, quorum attonitae Baccho nemora avia matres
Insultant tibiis, (neque enim leve nomen Amatae)
Vndique collecti coeunt, Martemque fatigant.*

Ae. 7. 580.

13. **Excidit**. This is commonly translated 'she fell to the earth through terror;' perhaps it would be better to understand 'mente,' 'she became senseless through fear.' There is frequently an ellipse of 'memoria' after 'excido,' e. g. Ov. T. 4. 5, 10

Excidit heu nomen quam mihi paene tuum.

Somewhat different is the expression in R. A. 348

Infelix vitis excidet illa suis,

i. e. 'the unhappy woman will fall from your favour in consequence of her defects.'

Rupitque, 'cut short,' 'broke off.' Her voice failed.

15. **Mimallonides**, female votaries of Bacchus, otherwise termed 'Maenades,' 'Thyades,' 'Evades,' 'Bacchae,' &c.; we find also the form 'Mimallones' in Stat. Theb. 659

*Post exsultantes spolia armentalia portant
Seminecesque lupos, scissasque Mimallones ursas,*

and the adjective 'Mimalloneus' in Pers. S. 1. 99

Torva Mimalloneis implerunt cornua bombis.

The derivation of these words is uncertain. Some etymologists would connect them with the lofty mountain range of Mimas in Ionia, the scene of Bacchanalian rites; others with the Greek *μυεῖσθαι*, because they imitated the gestures and actions of men, &c.¹

16. **Satyri**. The Satyrs who are constantly represented as the attendants of Bacchus, occupied the same place in Grecian as the Fauns

¹ Bochart considers it a Semitic word, in which case, 'Mimallonides' might be connected with 'Memallelan,' i. e. 'garrulae,' 'loquaculae,' or with 'Mamal,' a wine-press,

did in the Italian mythology. They were rural deities who roamed through the woods and wilds, dwelling in caves, and endeavouring to gain the love of the Nymphs. They were usually represented with horns and the feet of goats, and covered with long shaggy hair. The derivation of the word is uncertain; but in all probability the Doric *Τίρπος*, which signifies a 'he-goat,' is only a dialectic form of *Σάρπος*.

16. *Prævius* is a poetic word applied as an epithet to anything which goes before another, leading the way. Ovid thus describes the shades of Orpheus and Eurydice wandering together in the Elysian fields, Met. 9. 64

*Hic modo coniunctis spatiantur passibus ambo:
Nunc præcedentem sequitur, nunc prævius anteit.*

17. *Silenus* is another of the constant attendants upon Bacchus, having acted as the guardian and tutor of the youthful god,

custos famulusque Dei Silenus alumni. Hor. A. P. 239.

The description here given corresponds perfectly with the representations found in ancient works of art, in which he appears as a fat, squat, pot-bellied, bald, snub-nosed, wide-nostrilled, half-tipsy old man¹, sometimes riding upon an ass and grasping a ferula (*νάρθηξ*), sometimes staggering along or lying asleep with a huge drinking-cup in his arms. Although the poets make him the butt and laughing-stock of the Dionysiac troop², yet they invest him with the attributes of a bard and a philosopher also, as may be seen from the magnificent song put into his mouth by Virgil, and the strange legends regarding his capture by king Midas³.

We ought also to observe that *Silenus*, when taken by himself, is a well-defined personage, but that it is difficult to distinguish the *Sileni*⁴, whom we find mentioned in the plural number as a class of deities, from the Satyrs. In the Homeric hymn to Aphrodite they are described as the lovers of the Nymphs, and in Catullus they are styled '*Nysigenae*,' i. e. 'born at Nysa,' and are coupled with the Satyrs as forming part of the train of Bacchus. The whole of the passage here alluded to (64. 251) has been imitated by Ovid, and is in itself so beautiful and spirited that it well deserves to be remembered.

¹ See also the pictures drawn by Lucian in his *Concilium Deorum* and his *Bacchus*.

² e. g. compare 32. 33-50.

³ Recorded by Theopompus, and copied from him by Aelian, V. H. 3. 18 and Servius on Virg. Ecl. 6. 13, and Ae. 10. 142.

⁴ See notes on 32, 33, &c.

8.

SOLATIA RVRIS.

REM. AM. 169.

6. *Fenore*. Properly the 'interest of money,' 'that which money produces or begets,' from the obsolete 'feo,' to 'produce' or 'create,' the root of 'fetus,' 'fecundus,' &c. Thus 'fenus' corresponds exactly to the Greek *τόκος*. Here it is applied to the return made by the soil for the labour bestowed upon it, and similarly by Tibull. 2. 6, 22

Spes alit agricolae; spes sulcis credit aratis

Semina, quae magno fenore reddat ager.

The same figure is found even in prose: Pliny, describing the extreme fertility of Mesopotamia, says that after the corn has sprung up, *Babylone tamen bis secant, tertio depascunt; alioquin folia tantum fierent. Sic quoque cum quinquagesimo fenore messes reddit exilitas soli; verum diligentioribus cum centesimo quinquagesimo* H. N. 18. c. 17—where 'exilitas soli' seems to signify 'the bare soil without manure or any artificial stimulus.'

13. *Inaequali arundine*. The *σύριγξ* or Pandean pipe. So Virg. E. 2. 35

*Est mihi disparibus septem compacta ciculis
Fistula,*

and 32

*Pan primus calamos cera coniungere plures
Instituit.*

18. *Dempti* is a prolepsis (at least in one sense of the word) for 'demendi;' the honeycomb could not be removed until *after* the hive was lifted up.

24. i. e. he rakes the ground after the grass has been cut. The epithet 'rarus' indicates the distance from each other at which the teeth of a rake are fixed, it being properly applied to objects which are separated by a considerable space. So Lucretius speaks of *res molles rarasque* (l. 737), the particles of which are not in close combination; and in Virg. Aë. 1. 118 we have

Apparent rari nantes in gurgite vasto,

i. e. men scattered up and down.

27. *Venerit*. In this and similar expressions grammarians suppose an ellipse of 'si.' But this is quite unnecessary, for the subjunctive mood here indicates that the proposition is hypothetical.

27. *Insitio* properly 'the operation of grafting;' here 'the season for grafting.'

Adoptet. We have the same metaphor again in *Ov. Medic. Fac.* 5

*Cultus et in pomis succos emendat acerbos,
Fissaque adoptivas accipit arbor opes,*

and in *Martial* 13. 46

*Vilia maternis fueramus praecoqua ramis,
Nunc in adoptivis persica cara sumus,*

and *Pliny H. N.* 15. praef., speaking of fruit trees, *sive illas ultro, sive ab hominibus didicere blandos saporis adoptione et connubio.*

28. *Stetque peregrinis, &c.* The process and the effects are thus described by *Virgil, G.* 2. 78

*Aut rursus enodes trunci resecantur et alte
Finditur in solidum cuneis via; deinde feraces
Plantae immittuntur: nec longum tempus et ingens
Exiit ad caelum ramis felicibus arbor,
Miraturque novas frondes et non sua poma.*

33. *Pronum*, i. e. 'flying at full speed,' not as *Burm.* explains it, 'celer,' 'velox.' '*Pronus*' properly signifies 'stooping or bending forwards,' which is the attitude of a man when running fast, and hence it is applied to animals in general, and even to inanimate objects, as when *Horace* says of the moon, *Od.* 4. 6, 39

*Prosperam frugum, celeremque pronos
Volvere menses,*

i. e. swift careering months.

Sagaci, 'keen scented.' The true meaning of the word is fully explained by *Cic. de N. D. c.* 31 *Sagire, sentire acute est: ex quo sagae anus, quia multa scire volunt, et sagaces dicti canes.* Figuratively it is applied to the mind, and signifies 'acute,' 'endowed with keen perception,' and the like.

35. **Varia formidine.** He refers to a method of hunting, resembling, in some respects, what is now called a 'battue,' practised by the ancients. A number of men surrounded a large space with ropes, to which feathers of different colours were attached; the beasts of chase were scared by these, and fled from all quarters towards the point where the nets were fixed, to which it was the object of the hunter to drive them. *Virgil*, when speaking of stags entangled in a snow wreath, *Georg.* 3. 37¹

*Hos non immissis canibus, non cassibus ullis,
Puniceaeve agitant pavidos formidine pennae.*

40. **Lino aut calamis.** '*Linum*' indicates the method of ensnaring

birds by means of a noose, 'laqueus,' or springe, 'pedica,' or net, 'rete,' which was supported by a wooden fork, 'ames;' thus Hor. Epod. 2. 33

Aut amita levi rara tendit retia

Turdis edacibus dolos,

and Virg. G. 1. 139

Aut laqueis captare feras aut fallere visco,

all of which are employed by fowlers, 'aucupes.' Calamis might signify shooting them with arrows, as Virg. E. 3. 12

Aut hic ad veteres fagos, cum Daphnidis arcum

Fregisti et calamos,

and Hor. Od. 1. 15, 17.

Hastas et calami spicula Gnosii

Vitabis,

but it is better here to understand, 'a reed smeared over with birdlime,' ('viscus.') The title of the following Epigram of Martial is 'Calami Aucupatorii' 14. 218

Non tantum calamis, sed cantu fallitur ales,

Pallida dum tacita crescit arundo manu.

43. **Dediscis.** 'Dediscere' is to 'unlearn,' to erase from the mind something which has been impressed upon it. So again, Ov. R. A. 503

Intrat amor mentes usu; dediscitur usu.

9.

FASTORVM DEDICATIO.

FAS. I. I.

1. **Tempora cum causis.** The word 'Tempora' here includes the divisions into which the Roman year was portioned out, together with the different festivals and remarkable events noted in the Calendars; all of which the poet proposes to describe, and, at the same time, to explain the origin, 'causis,' of the various rites and ceremonies.

Digesta. 'Digerere' is properly an agricultural term, and signifies 'to plant out in rows.' So Virg. G. 2. 53

Nec non et sterilis (sc. planta) quae stirpibus exit ab imis

Hoc faciet vacuos si sit digesta per agros,

and 226

Ante locum similem exquirunt, ubi prima paretur

Arboribus seges, et quo mox digesta feratur,

and hence, generally, 'to arrange in order,' as of the Sibylline leaves in Virg. Ae. 3. 445

Quaecunque in foliis descripsit carmina virgo,

Digerit in numerum, atque antro seclusa relinquit.

2. **Lapsa.** The word 'labor' well expresses the gentle silent progress of the constellations through the sky, so below, line 65,

Iane biceps, anni tacite labentis origo,

and Virg. G. 1. 5

Vos, O clarissima mundi

Lumina, labentem caelo quae ducitis annum.

3. **Caesar Germanice.** He dedicates the work to Germanicus, the nephew and adopted son of Tiberius. To make the allusions which follow more intelligible, we subjoin a portion of the genealogical tree of the Caesars.

Livia Drusilla, the third wife of Augustus, bore him no children; but by her former husband, Tiberius Claudius Nero, she had two sons.

I. **TIBERIUS** Claudius Nero, born 42 B. C., adopted by Augustus A. D. 4, became Emperor A. D. 14, died A. D. 37. He was twice married; his wives were—1. Agrippina, daughter of M. Vipsanius Agrippa and Caecilia the daughter of Atticus, by whom he had one son, Drusus, who died A. D. 23, poisoned, it was believed, by Sejanus. 2. Julia, daughter of Augustus, by whom he had a son, who died while an infant.

II. **DRUSUS** Claudius Nero, who died in Germany, 9 B. C., in consequence of a fall from his horse. He married Antonia the younger, daughter of M. Antonius the triumvir, by whom he had two sons and one daughter, these were—1. Caesar Germanicus, born 15 B. C., adopted by Tiberius A. D. 4, died A. D. 19. He married Agrippina, daughter of M. Vipsanius Agrippa and Julia the daughter of Augustus, by whom he had six children, among whom was Caius Caesar CALIGULA, born A. D. 12, Emperor A. D. 37, killed A. D. 41. 2. **CLAUDIUS**, born 10 B. C., Emperor A. D. 41, poisoned A. D. 54. 3. Livilla, s. Livia, s. Julia.

4. **Navis.** The poets are fond of comparing their undertakings to a ship at sea; thus Virg. G. 2. 39

*Tuque ades, inceptumque una decurre laborem,
O decus, O famae merito pars maxima nostrae,
Maecenas, pelagoque volans da vela patenti.*

Ades et primi lege litoris oram;

In manibus terrae:

and again, G. 4. 116

*Atque equidem, extremo ni iam sub fine laborum
Vela trabam, et terris festinem advertere proram, &c.*

to which add Ov. Fast. 4. 729. (see 24. 9)

*Mota Dea est, operique favet. Navalibus exit
Puppis: habent ventos iam mea vela suos.*

7. **Recognosces.** Germanicus being a learned prince, Ovid, with

the politeness of a courtier, hints that the verses now presented to him will 'recall' to his recollection what he already knew, not impart any fresh information.

Eruta. 'Bene *eruta*, in Annalibus enim ex magno rerum vanarum acervo singula conquirenda erant. Itaque et Cicero Pro Murena 16 *Ex annalium vetustate eruenda est memoria nobilitatis tuae*' G.

9. **Festa domestica.** Every 'gens' and 'familia' among the Romans had its own peculiar sacred rites ('sacra gentilitia; domestica,' &c.), which were, of course, not-set down in the Calendars. But the exploits of the Julian line were now so completely identified with the glory of the state, that their triumphs were enrolled in the public records, and their private festivals became days of public rejoicing. The achievements of Augustus, above all, and the honours decreed to him, were regularly chronicled in the Fasti¹,

*Quae cura Patrum, quaeve Quirītium,
Plenis bonorum muneribus tuas,
Auguste, virtutes in aevum
Per titulos, memoresque fastos
Aeternet? Hor. Od. 4. 14, 1.*

10. **Pater**, i. e. Tiberius, father of Germanicus by adoption. In like manner 'avus' is Augustus, and in line 11 'Druso fratre' is Drusus, son of Tiberius, and brother by adoption of Germanicus. These titles are all included in an inscription found in Spain²: GERMANICO. CAESARI. TI. F. AUGUSTI. N. DIVI. PRON. COS. L. TURELLIUS. L. F. GEMINUS AED. D. S. P.

11. **Pictos**, i. e. 'illuminated,' as we say of MSS. adorned with paintings or coloured ornaments. Compare Mart. 11. 4, 5

*Et qui purpureis iam tertia nomina fastis,
Iane, refers Nervae, vos precor ore pio.*

13. **Caesaris . . aras.** Understand not altars dedicated to, but raised by, Augustus. Compare Livy 4. 20 *Augustum Caesarem templorum omnium conditorem aut restitutorem.*

15. **Per laudes ire**, i. e. 'tractare, recensere.' Compare Ov. Fast. 2. 16

*At tua prosequimur studioso pectore, Caesar,
Nomina, per titulos ingredimurque tuos,*

¹ See Cic. ad Brut. Ep. 16, Tacit. Ann. 1. 15. See also the dissertation on the Fasti Praenestini in Wolfe's ed. of Suetonius, vol. 4. p. 318.

² Gruter. p. 236. 3.

and Trist. 5. 9, 31

*Sic mea, lege data vincta atque inclusa, Tbalia
Per titulum vetiti nominis ire cupit.*

19. **Movetur.** 'In librum transit metus auctoris; itaque movetur reverentia, tamquam legendus mitteretur Apollini' G.

20. **Clario... Deo.** Claros (Zille) on the coast of Ionia, between Colophon and Ephesus, was the seat of a very ancient and highly celebrated oracle of Apollo, which maintained its reputation until the time of Constantine. Tacitus, Ann. 2. 54, gives an account of a visit paid to this shrine by Germanicus. Virgil also, Aë. 3. 359

*Troiigena, interpres divum, qui numina Pboebi,
Qui tripodas, Clarii lauros, qui sidera sentis.*

21-26. Historians agree in representing Germanicus to have been a most amiable and accomplished prince. Thus Sueton. Calig. 3 *Omnes Germanico corporis animique virtutes, et quantas nemini cuiquam, contigisse satis constat: formam et fortitudinem egregiam, ingenium in utroque eloquentiae doctrinaeque genere praececellens, benevolentiam singularem, &c.*... oravit causas etiam triumphalis; atque inter cetera studiorum monumenta reliqui tel comoedias Graecas. Dion Cassius speaks of him in similar terms, 57. 18, and 56. 26. A specimen of his poetical powers has been transmitted to us in a translation of the Meteorological Poem of Aratus.

Ovid also pays an elaborate compliment to the oratorical powers of Germanicus in the E. ex P. 2. 5, 49.

23. **Impetus,** 'the impulse of poetic enthusiasm.' Compare Ov. E. ex P. 4. 2, 25

Impetus ille sacer qui vaturn pectora nutrit.

26. **Auspicio.** Bentley, on Hor. Od. 1. 7, lays it down as a canon that 'auspex' in a figurative sense is applied to a god only, and hence proposes to read, in the passage before us, 'auspicio felix,' which is found in some MSS. Even if the rule were certain the change would be unnecessary here, for Ovid studiously addresses Germanicus as if he were a divinity—observe especially the solemn formula *si licet et fas est*¹ in the line above, and the expressions *pacato vultu: aversatus; annue, &c.*, in lines 3, 5, 15, &c.

27-42. See introduction to the Fasti in Appendix, Section on the Roman year.

33. It must be remembered that lunar months are here spoken of.

¹ Compare Livy 1. 2 *quemcumque eum dici ius fasque est.*

35, 36. Compare Fast. 3. 133, where treating of the institution of Romulus, he repeats,

*Adsueto igitur numeros servavit in anno,
Hoc luget spatio femina maesta virum.*

37. The *trabea* was a toga striped with purple, in ancient times one of the insignia of royalty. Thus Livy 1. 41, tells us that upon the death of Tarquinius Priscus, *Servius cum trabea et lictoribus prodit*, and Pliny H.N. 8. 48 *Trabeis usos accipio reges*. During the period of the republic the 'trabea' was worn by the principal magistrates upon certain solemn occasions, by the augurs, and by the knights when they paraded through the city, on the occasion of the 'transvectio,' on the Ides of July.

Quirini. Romulus, after his deification, was commonly addressed by this title, which was however applied to other gods also, and seems to have signified 'Warrior,' being derived from the Sabine word 'Quiris' or 'Curis,' a spear.

38. *Annua iura*, 'laws for the regulation of the year.'

43. *Avitas . . umbras*. The 'Feralia' or festival in honour of the Manes celebrated in February. See 20 and notes.

46. *Officii. idem*. 'Sic *idem virium*; *idem aetatis* Tacito: *idem iuris* Lucano: *idem prodigii* Valerio Maximo' H. G.

47. *Tria verba*. Do; Dico; Addico; the three words which expressed the functions of the Praetor; 'dabat actionem et iudices,' he gave leave to bring the suit into court, fixed the form under which it was to be tried, and appointed a jury; 'dicebat ius,' he laid down the law; 'addicebat bona,' he adjudged the property in question to the legal owner.

49, 50. The 'dies intercesi,' a portion only of which were kept holy.

52. *Honoratus* was the epithet applied specially to the Praetor Urbanus, whose edicts were termed 'Ius Honorarium.'

53. The 'dies comitiales,' on which it was lawful to hold assemblies of the people.

Septis. The 'septa' or 'ovilia' were the enclosures in the Campus Martius into which the centuries passed individually when about to vote.

54. The 'dies nundinales' or market days, which fell upon every *ninth* day, according to the Roman method of computation, which included both the day reckoned *from*, as well as the day reckoned *to*; or every eighth day, according to our mode of calculation—in other words, there were seven clear days between two consecutive 'nundinae.'

57. Observe the inverted construction 'Nonarum tutela deo caret,' instead of 'Nonae tutela Dei carent.'

58. *Ater*. That is, the day after the Kalends, the day after the Nones,

and the day after the Ides, were all considered as unlucky, in consequence of disasters which had befallen the Romans upon such days. See Introduction to Fasti.

61. *Semel*, 'once for all.'

63. The Dedication and Introduction here terminate, and the poet enters upon the regular business of his task by describing the various ceremonies performed on the Kalends of January.

64. *Ianus*. See last note on this Extract.

67. *Ducibus*. Augustus, Tiberius, Germanicus, and others of the same family, by whose valour the enemies of the state had been subdued.

69. *Dexter ades*, &c. Be propitious to thine own Senators and thine own Romans. '*Populus Quirini*' is common in the poets for '*Populus Romanus*,' e. g. Hor. Od. 1. 2, 46

Laetus intersis Populo Quirini.

Some propose to read '*Quirine*,' a title applied to Janus (see note on line 85), as in Sueton. Aug. 22 *Ianum Quirinum ter clausit*.

74. *Livida lingua*, 'slandering tongue.' See note on 3. 1.

76. *Spica Cilissa*. Saffron. See note on 6. 4.

77. *Aurum*. The golden fretted roof ('*lacunar*,' '*laquear*'). Compare Virg. G. 4. 385

Ter flamma ad summum tecti subiecta reluxit.

79. *Tarpeias . . arces*. The Capitol. From the year 153 B.C. the Consuls always entered upon their office on the Kalends of January, on which day, attended by the Senate, they marched in solemn procession to the Capitol, where they offered up a sacrifice for the prosperity of the republic.

80. *Concolor*. The day was a '*dies candidus*,' the people were clad in pure white holiday garb, and thus '*concolor festo*.'

82. *Ebur*. The '*sella curulis*,' the ivory chair of state.

83. *Rudes operum . . iuveni*. The oxen intended for sacrifice were set apart from their birth and exempted from all rural labours. Virgil directs the farmer to separate his calves into three divisions—one portion to be reserved as a breeding stock—a second to be kept holy for the altars—and a third to be employed in ploughing and other agricultural toils.

84. *Herba Falisca*. The Falisci were an Etrurian people whose chief town Falerii (Santa Maria di Faleri¹) is frequently mentioned in the early

¹ See Sir William Gell's *Rome and its Vicinity*. In our *Life of Ovid*, we

wars of Rome. With regard to the oxen, Pliny H. N. 2. 103, remarks, *In Falisco omnis aqua pota candidos boves facit*, and it was on account of their colour that they were preferred for sacrifice. The herds which fed on the banks of the Clitumnus in Umbria were still more celebrated. Thus Virg. G. 2. 146

*Hinc albi, Clitumne, greges, et maxima taurus
Victima, saepe tuo perfusi flumine sacro,
Romanos ad templa deum duxere triumphos,*

and Iuv. S. 12. 13

*Laeta sed ostendens Clitumni pascua sanguis
Iret et a grandi cervix ferienda magistro.*

85. **Arce sua.** 'Heaven's high citadel' is here indicated, not the Capitol, as some would have it.

The worship of double-visaged Janus seems to have been derived from the Tuscans, and to have belonged so exclusively to Italian mythology that no connection could be traced between this deity and any member of the Grecian Pantheon.

*Quem tamen esse Deum te dicam, Iane biformis?
Nam tibi par nullum Graecia numen habet¹.*

He was, as the name imports², the god of doors—of doors, however, in the most extended sense—the warder of the gates of sea and sky, of earth and heaven, the power at whose bidding the hinges of the universe revolved—

*Quidquid ubique vides, caelum, mare, nubila, terras,
Omnia sunt nostra clausa patentque manu.
Me penes est unum vasti custodia mundi,
Et ius vertendi cardinis omne meum est.
Praesideo foribus caeli cum mitibus Horis,
It redit officio Iupiter ipse meo,
Inde vocor Ianus³.*

In token of his office, he bore in his hand a key, and was addressed as 'Claviger' (key-bearer); 'Patulcius' (opener); 'Clusius' (shutter)⁴.

gave Civita Castellana as the modern name of Falerii, following many modern topographers. Civita Castellana, however, seems rather to occupy the site of the ancient Fescennium.

¹ Ov. Fast. 1. 89.

² The ancients at least seem to have entertained no doubt of the connection between the words 'Ianus' and 'Ianua.' See Cic. N. D. 2. 27, quoted below.

³ Ov. Fast. 1. 117.

⁴ Macrobius S. 1. 9, and Lydus de Mens. 4. 1, mention the following titles:—'Consivius,' i.e. 'consiliarius' (or, 'a conserendo,' because sowing

Moreover, since the beginning of a work may be regarded as the entrance to it, he was believed to preside over the beginning of all things, and when we remember the extreme importance attached by the Romans to the first step in any undertaking—the close connection which they supposed to exist between an auspicious commencement and a happy termination¹, we need not feel surprised that Janus was ranked among the most honoured of divinities, and hailed in their ancient hymns as god of gods, 'deorum deus².' In every invocation he first was named, taking precedence of even Jove himself³; at every solemn sacrifice he first was propitiated by offerings of wine, incense, mola salsa, and sweet cakes⁴, lest he should bar the portals of the celestial mansions against the prayers and oblations of the suppliant⁵. The first month of the year received its name from him; the first day of the year was his high festival; he shared the homage rendered to Juno on the first day of each succeeding month, being hence termed 'Ianus Iunonius⁶,' and under the title of 'matutine pater' (father of the morning⁷) he presided over the first dawn

the seed is a *first step* towards harvest, or 'a propagine generis humani, quia Iano auctore conseritur'; 'Cenulus,' i. e. 'epularis'; 'Patricius,' i. e. 'indigenus'; 'Pater quasi deorum deus' ('Ianus pater' seems to have been used as a single word like 'Diespiter,' 'Marspiter,' &c.); 'Clusivius,' i. e. 'viatorius' (or, the same with 'Clusius'); 'Iunonius,' i. e. 'aereus'; 'Quirinus,' i. e. 'propugnator'; 'Curiatius,' i. e. 'praeses nobilium.' Others will be given below.

¹ Thus Ov. Fast. I. 177

*Tum deus incumbens baculo, quem dextra gerebat,
Omina principiis, inquit, inesse solent.*

*Ad primam vocem timidus advertitis aures:
Et visam primum consulit augur avem.*

² Macrob. S. I. 9.

³ Thus, for example, the devoting prayer preserved by Livy 8. 9, begins *Iane, Iupiter, Marspater, Quirine, Bellona, Lares, Divi Novensiles, Dii Indigetes, &c.*

⁴ Cic. N. D. 2. 27 *Quumque in omnibus rebus vim haberent maximam prima et extrema, principem in sacrificando Iantum esse voluerunt.* See also Ov. Fast. I. 127, 171, Macrob. S. I. 9. The cake was called 'ianual,' i. e. 'ianuale libum.' See Fest. in verbo. From the cakes called 'popana' offered to Janus on the Kalends, he was named 'Popano,' according to Varro, as quoted by Lydus de Mens. 4. 1, 2.

⁵ Ov. Fast. I. 173, Macrob. S. I. 9.

⁶ Macrob. S. I. 9. According to Lydus, or at least the authors whom he followed, the twelve Salii were instituted by Numa to hymn the praises of Janus, according to the number of the months, and twelve altars were dedicated to him. See Lydus 4. 1, and Varro quoted by Macrob. S. I. 9.

⁷ Thus Hor. S. II. 6, 20

Matutine pater, seu Iane libentius audis.

of every day. Several of his attributes are enumerated in the lines of Septimius Severus¹—

*Iane pater, Iane tuens, dive biceps, biformis,
O cate rerum sator, O principium deorum,
Stridula cui limina, cui cardinei tumultus,
Cui reserata mugiant aurea claustra mundi,
Tibi vetus ara caluit Aborigineo sacello.*

When called upon at the commencement or termination of a war, he was addressed as 'Janus Quirinus' (the warrior); and it is well known that the doors of his temple were never closed except in peace, a practice the origin of which seems to have been unknown to the ancients, since they generally refer to a romantic legend which would appear to have been invented to explain it. In a battle fought under the city walls with the kinsmen of the Sabine virgins, so ran the tale, the Romans hastily closed a gate towards which the enemy was approaching. As soon as it was shut, it flew open of its own accord—the miracle was repeated a second and a third time; at this critical moment the Roman line gave way, the warders fled in consternation, and the victorious Sabines were about to dash forward in the pursuit, when suddenly a torrent of water, bursting from the temple of Janus, rushed through the archway and dispersed or swallowed up the advancing host. Hence the gates of the temple of this god were left open in war that he might be ever ready to lend his aid².

The custom is said by Livy to have been established, along with most of the other religious ceremonies of the Romans, by Numa, but Virgil carries it back to an epoch much more remote, and describes in noble verses the opening of the gates of Janus, when the people of Latinus had resolved to assail Aeneas and the Trojan band (Aen. 7. 601). And on the other hand, Horace in his ode to Augustus, Od. 4. 15, 8

*vacuumque duellis
Ianum Quirinum clusit.*

The most ancient temple of Janus stood near the extremity of the Argiletum, not far from the spot where the theatre of Marcellus was

¹ Quoted by Terentianus Maurus.

² So Macrobius S. 1. 9. He says that the gate was, from this circumstance, called the Porta Ianualis, and that it was at the foot of the Viminal. He must surely mean the Capitoline Hill. Ovid Fast. 1. 259 also tells the story, and endeavours to connect it somehow or other with the treachery of the fair and frail Tarpeia.

erected in later times¹. Like all the other shrines of Janus, it consisted merely of an open arch, the opposite sides of which could be closed with doors², and is believed by some to have been actually a gateway connecting different quarters of the city³. It is certain that archways placed at the end of streets or elsewhere were called 'Iani'⁴; and we read in Livy 41. 27, that the censors Q. Fulvius Flaccus and A. Postumius Albinus (174 B.C.) inclosed the forum with shops and porticoes, *et tres Ianos faciebant*. Two of these are supposed to have stood at the opposite extremities of the forum and one in the middle, and to have been termed respectively, 'Ianus summus,' 'Ianus medius,' 'Ianus imus,' of which the 'Ianus medius' was a station frequented by the money-lenders. This will explain two passages in Horace which have given rise to much controversy; the first is in Ep. 1. 1, 54

*Virtus post nummos! baec Ianus summus ab imo
Prodocet: baec recinunt iuvenes dictata senesque,*

i. e. such are the principles inculcated from one end of the forum to the other; the second in S. 2. 3, 18

*postquam omnis res mea Ianum
Ad medium fracta est, aliena negotia curo,*

'after I was ruined by the usurers.'

Janus was usually represented with two heads (hence 'bifrons;' 'biceps;' 'biformis;' 'geminus;') looking in opposite directions, grasping a key in his left hand and a staff in his right, the latter being, according to Macrobius, an emblem of his power, as 'rector viarum.' The oldest copper asses of Rome, Etruria, and perhaps some other Italian states, bear a head of Janus upon one side, and the rude effigy of a ship's prow on the other. We shall soon see the manner in which these devices were interpreted. On the taking of Falerii, a figure of Janus is said to have been discovered with four heads⁵, and he was from that time worshipped at Rome under this form also. A temple of Janus Quadri-frons still remains, near the Velabrum, in tolerable preservation, con-

¹ Servius on Virg. Aen. 7. 607. The greatest confusion prevails with regard to the situation of the different temples of Janus, as may be seen from the researches of modern topographers.

² Plutarch calls it a *πύλος δίθυρος*.

³ See Niebuhr's Roman History.

⁴ Cicero, in the passage referred to above, N. D. 2. 27, still speaking of Janus, adds, *ex quo transitiones perviae iani, foresque in liminibus profanarum aedium ianuae nominantur*.

⁵ Serv. on Virg. Aen. 7. 607.

sisting of two arches intersecting each other at right angles, and thus presenting openings upon four sides.

The ancients were much perplexed by the appearance and attributes of this deity, and a great variety of hypotheses were broached concerning his nature. Some, reasoning from the fact that he presided over the beginning of all things, supposed him to be Chaos, and thus Ovid makes him say, Fast. I. 103

Me Chaos antiqui, nam res sum prisca, vocabant.

Others believed that he was a personification of heaven, others that he was the prince of the air, others that he was Mars, others that he represented the united divinities of Apollo and Diana¹.

According to the most rational theory, he was the Sun-God of the Tuscans. In this capacity he might be said to open and to close each day and each year, and thus to be the door-keeper of heaven. This is strongly corroborated by the circumstance that his statues had frequently the numbers CCC marked² on one hand, and LV on the other, which was afterwards changed to LXV, when the Solar superseded the Lunar year. Under this view, the double or quadruple head might indicate the all-seeing eye of the sun (*παρόντης*), which scans the universe, and descries both the past, the present, and the future; or the four heads might be symbolical of the four seasons. Ovid makes him assign two reasons for his double head; one is, that it was a relic of the primitive disorder of Chaos; the other, which we shall give in the poet's own words, is amusing enough—

Omnis habet geminas, hinc atque hinc, ianua frontes;

E quibus haec populum spectat; at illa Larem.

Vtique sedens vester primi prope limina tecti

Ianitor, egressus introitusque videt;

Sic ego prospicio, caelestis ianitor aulae,

Eoas partes, Hesperiasque simul.

Oras vides Hecates in tres vergentia partes,

Servet ut in ternas compita secta vias.

Et mihi, ne flexu cervicis tempora perdam,

Cernere non moto corpore bina licet. Fast. I. 135.

When the *Pragmatic system*, which undertook to rationalise all the legends of mythology and reduce them to real history, became fashionable in Rome³, Janus was represented as an ancient king of Italy, who

¹ See Macrob. I. 9, Lydus de Mens. 4. 2.

² Or holding that number of pebbles. See Lydus and Macrobius as above, and Plin. H. N. 34. 7.

³ It first became generally diffused when Ennius translated the work of Euhemerus.

reigned along with a native princess Camese, from whom the district was called 'Camasene'¹, while the royal city was 'Ianiculum.' Saturnus arrived in Italy at this period, was hospitably received, and instructed his entertainers in agriculture and the arts of civilized life. Peace, prosperity, and happiness were everywhere diffused under the joint sway of Janus and Saturnus, and the latter founded Saturnia, on what was afterwards called the Capitoline hill, immediately opposite to Janiculum. The coins of the country were impressed on one side with a double head, typical of the wisdom of their original monarch, which enabled him to look forward into the future as well as back upon the past; while the reverse bore a ship, in honour of the stranger who came from beyond the seas². Virgil alludes to this tale when he makes Evander exclaim to Aeneas,

*Haec duo praeterea disiectis oppida muris,
Reliquias veterumque vides monumenta virorum,
Hanc Ianus pater, hanc Saturnus condidit arcem;
Ianiculum huic; illi fuerat Saturnia nomen, Aen. 8. 355.*

And Ovid, more circumstantially, Fast. i. 229.

We may conclude by observing that there was another version of the story, in which Janus was represented as being himself a foreigner, who emigrated from Perrhaebia to the region of the west, and took up his abode on the Janiculum. He was the inventor of chaplets, rafts, and ships, and the first who coined brazen money; he married his sister Camese, and had a son Aethex and a daughter Olistene³.

10.

VER.

FAS. I. 149.

9. *Ignota...hirundo.* The Greek and Latin poets frequently speak of the swallow as heralding, by its return, the approach of spring; thus Ov. Fast. 2, 853, at the close of the month of February, exclaims,

*Fallimur? an veris praenuntia venit hirundo,
Et metuit, ne qua versa recurat biems?*

¹ Others make 'Camasene' to be the name of the sister of Janus. See Lydus 4. 2, Varro L. L. 5, 10, Macrob. S. I. 7. Creuzer, after an elaborate investigation, proves, to his own satisfaction, that the term means 'fishwife!'

² Macrob. S. I. 7.

³ Plutarch. Q. R. 22, and Athenaeus 15. 46, who gives most of the above particulars from a work 'On Stones,' by a certain Draco of Corcyra.

and Hor. Ep. 1. 7, 10

*Quod si bruma nives Albanis illinet agris,
Ad mare descendet vates tuus, et sibi parcat,
Contractusque leget; te, dulcis amice, reviset
Cum Zephyris, si concedes, et birundine prima.*

10. Et luteum, &c. Compare Virg. G. 4. 305

*Hoc geritur, Zephyris primum impellentibus undas,
Ante novis rubeant quam prata coloribus, ante
Garrula quam tignis nidum suspendat birundo.*

11.

ASTRONOMIAE LAVS.

FAS. I. 295.

4. Inque domos superas scandere. Compare the sailor's address to the corpse of Archytas, Hor. Od. 1. 28, 4

*nec quicquam tibi prodest
Aërias tentasse domos, animoque rotundum
Percurrisse polum, morituro.*

9. Perfusaque gloria fuco. 'Fucus,' properly speaking, is the name of a marine plant which was extensively used in dyeing; hence it is put for paint in general, and metaphorically for anything which hides the real appearance of an object, and hence frequently signifies a 'pretext' or 'disguise,' and 'facere fucum alicui' is 'to deceive.' Thus Plaut. Mostell. 1. 3, 118

Vetulae, edentulae, quae vitia corporis fuco occulunt.

Hor. S. 1. 2, 83

*Adde buc, quod mercem sine fucis gestat, aperte,
Quod venale habet, ostendit, &c.*

Cic. Att. 1. 1 *Prensat unus P. Galba sine fuco et fallaciis more maiorum.*

Plaut. Capt. 3. 3, 6

Nec sycophantiis, nec fucis, ullum mantellum obviam est.

11. Admovere. One MS. has 'adduxere.' A prose writer would certainly have said 'admovere oculos sideribus,' or 'adduxere sidera oculis,' rather than 'admovere sidera oculis.'

13. Non ut ferat Ossan Olympus. He alludes to the legend of Otus and Ephialtes, sons of Aloeus, who sought to mount to heaven by piling Ossa upon Olympus and Pelion upon Ossa. See notes on 25. 11.

12.

EVANDER.

FAS. I. 469.

1. *Orta prior Luna, &c.* The desire inherent in nations as well as individuals, of tracing up their origin to periods the most remote, is sufficiently conspicuous, in our own times, among the Hindoos and Chinese, whose chronology (according to their own representations) extends back for millions of years. Influenced by a like spirit, the Athenians gloried in the title of *αἰτόχθονες*, asserting that they had sprung from the very soil on which they dwelt, and, as an emblem of their origin, wore golden cicadas in their hair; while the Arcadians, who were acknowledged to be among the most ancient inhabitants of Greece, boasted that they had been in possession of their mountain-land before the moon rolled in the sky. It would be vain to attempt to ascertain how this wild tradition arose, but when we recollect that legends were attached to all the principal constellations¹, accounting for their origin, and therefore supposing a period when they did not exist, we can easily imagine that some similar tale was current among the Arcadians with regard to their favourite deity. The epithet *προσέληνοι* is said to have been first applied to them by Hippo of Rhegium, a writer who flourished in the time of Darius Hystaspes. Those who are desirous to examine the testimonies of ancient authors upon this subject, and to criticise the various attempts which have been made to rationalise the myth, will find all the information they can desire in a dissertation by Heyne, published in his *Opuscula Academica*, vol. 2. p. 332. Ovid alludes again to the idea in *Fast.* 2. 289

*Ante Iovem genitum terras habuisse feruntur
Arcades: et Luna gens prior illa fuit,*

and in 5. 90, speaking of Mercury,

*Arcades hunc, Ladonque rapax, et Maenalos ingens
Rite colunt, Luna credita terra prior.*

2. *Arcade.* Arcas, son of Jupiter and Callisto daughter of Lycaon king of Arcadia. He was transformed into the constellation Arctophylax when his mother was changed into Ursa Major. In line 74 'Arcade' is an adjective applied as an epithet to Evander, 'the Arcadian chief.'

¹ For example, the Great Bear who was once Calisto, daughter of Lycaon; Arctophylax, who was her son; the Crown of Ariadne, &c.

4. **Matris.** Themis or Carmenta, of whom enough has been said in the introduction to this Extract.

7. **Motus.** 'Civil discord.' We have seen that, according to the narrative of Dionysius, Evander quitted his native land in consequence of a sedition.

8. **Tempore,** i. e. 'tempore et eventu fidem nactae sunt eius vaticinationes, quibus statim non credebatur' B.

9. **Vera nimium.** Compare Ov. Her. 5. 123

Ab! nimium miserae vates mihi vera fuisti.

10. **Parrhasium larem,** i. e. Arcadian home. The 'Parrhasii' were an Arcadian tribe, and the epithet is here used generally. The proper abode of Evander was Pallantium. In like manner, in Fast. i. 611, Carmenta is called *Parrhasia dea*, in 627 *Tegeaea parens*, and in 634 *Maenalis Nympha*, from the city of Tegea and the mountain Maenalus.

16. The philosophy of Ovid is better here than in some other passages, where he expresses a sentiment directly the reverse of this. Thus Amor. 2. 7, 11

*Atque ego peccati vellem modo conscius essem:
Aequo animo poenam qui meruere ferunt,*

and Her. 5. 7

*Leniter, ex merito quidquid patiare, ferendum est.
Quae venit indigne poena dolenda venit.*

20. **Procella.** We have 'tempestas' below, v. 27, in the same sense. Both words are frequently used figuratively by the best prose writers.

22. **Cadmus** was the son of the Phoenician Agenor and the brother of Europa. The latter having been carried off by Jove, Agenor commanded his sons to go forth and not to return until they had recovered their sister. The search proving fruitless, Cadmus settled in Boeotia, or Aonia, as it was otherwise called from the Aones, one of its ancient tribes. Ovid tells the whole story in the third book of the *Metamorphoses*.

23. **Tydeus** was the son of Oeneus king of Calydon and half-brother of Meleager. Having slain a man, he left his home an exile and took refuge in Argos with Adrastus, whose daughter Deipyle he married and became the father of Diomedes. Apollod. i. 8, 5.

Pagasaeus Iason. Pagasae (Volo), from which the Pagasaeus Sinus (Gulf of Volo) derived its name, was the harbour of Iolchos, the native town of Jason, and the port from which the ship Argo sailed on the expedition in search of the golden fleece. Jason, upon his return, per-

sueded Medea to contrive the death of Pelias the usurper of his kingdom, and was in consequence driven forth from Iolchos along with Medea by Acastus the son of Pelias. Apollod. 1. 9, 28.

24. *Et quos, &c.* We have a long catalogue of illustrious exiles in Ep. ex P. 1. 3. 61 et seqq.

25, 26. This couplet is a translation of a fragment of Euripides,

Ἄπας μὲν ἀπὸ δειῶν περάσιμος,

Ἄπαντα δὲ χθὼν ἀνδρὶ γενναίῳ πατρὶς.

27. *Tamen*, i. e. 'although the blasts of misfortune now sweep fiercely, yet the storm will not always rage, but *tempora veris erunt*.'

33. *Terenti*. Terentus or Terentum was a place on the edge of the Campus Martius, close to the Tiber, where there was an altar sacred to Pluto and Proserpine buried under the earth, which was uncovered at the celebration of the secular games only. Hence Mart. 4. 1, 7

Hic colat ingenti redeuntia saecula lustrò

Et quae Romuleus sacra Terentus habet¹.

And again, 10. 63, 3, he boasts that he had twice beheld the secular games, these having been celebrated by Claudius and afterwards by Domitian after an interval of forty years only—

Bis mea Romano spectata est vita Terento.

Statius also, Silv. 4. 1, 37, alludes to the same circumstance—

mecum altera secula condēs

Et tibi longaevis revocabitur ara Terenti,

and again, Silv. 1. 4, 17

Nec tantum induerint fatis nova secula crimen,

Aut instaurati peccaverit ara Terenti.

Festus has the following notice: *Terentum locus in Campo Martio dictus, quod eo loco ara Ditis patris in terra occultaretur.*

There is another allusion to the same subject under the word 'Saeculares,' but the passage is so mutilated that no conclusion can be drawn from it. The 'locus classicus' is to be found in Valerius Maximus, 2. 4, 4 and 5.

35. *Immissis*, 'dishevelled,' 'flowing over her face and shoulders,' after the manner of inspired women. See note on l. 114.

38. *Pinea texta*, i. e. 'the planks of the ship.' Compare Ov. Met. 14. 530

Fert ecce avidas in pinea Turnus

Texta faces.

42. *Novos deos*, i. e. Romulus and the Caesars.

¹ There seems to have been a statue of Pan here in the time of Martial. Vid. Ep. 1. 70.

45. *Bonis avibus*, i.e. happy omens, so Horace, Epod. 10. 1

*Mala soluta navis exit alite
Ferens olentem Maeivium.*

48. *Iura...petet*. '*Petere iura* est subiecti populi, ut *dare iura* imperantis' G, who compares Virg. G. 4. 561

*victorque volentes,
Per populos dat iura, viamque affectat Olympo,*

and Hor. Od. 3. 3. 43

*triumphatisque possit
Roma ferox dare iura Medis.*

50. *Tantum fati*, 'loco destinatum esse a fato tantam dignitatem' G.

51-60. She now proceeds to prophesy the arrival of Aeneas, the war between Aeneas and Turnus on account of Lavinia, and the death of Pallas son of Evander, the events which form the theme of the last six books of the Aeneid.

57. *Neptunia Pergama*, so called because the walls were said to have been reared by Neptune and Apollo, so also Virg. Aen. 2. 624

*Tum vero omne mihi visum considerare in ignes
Ilium, et ex imo verti Neptunia Troia.*

58. *Num minus*, &c. '*Nihilo tamen minus ex illo cinere imperium* orietur, totum terrarum orbem occupans' G.

Minus...altior. We find a similar construction in Florus 4. 2. 47 '*Sed nec minus admirabilior illius exitus belli*,' and in like manner '*magis*' and '*potius*' are sometimes joined with adjectives in the comparative degree, and with '*malo*,' '*praeopto*,' and the like. Thus Livy 9. 7 *Obsessos primum audierunt: tristior deinde ignominiosae pacis magis, quam periculi, nuncius fuit*; and again in Praef., *Cum bonis potius ominibus votisque ac precationibus.. libentius inciperemus*. So also Nepos, Conon 5 *Neque tamen ea non pia et probanda fuerunt, quod potius patriae opes augeri, quam regis, maluit*, and Terent. Hec. 4. 1, 17

*Adeon' pervicaci esse animo, ut puerum praeoptares perire,
Ex quo firmiorem inter nos fore amicitiam postbac scires,
Potius quam adversum animi tui libidinem esset cum illo nupta?*

59, 60. In reference to Aeneas, who bore away his father on his shoulders from the flames of Troy, and at the same time rescued the Penates and other sacred things which were transported by him to Italy. Hector, as seen by Aeneas in a vision on the night when Troy was captured, thus speaks, Aen. 2. 293

*Sacra suosque tibi commendat Troia Penates:
Hos cape fatorum comites, his moenia quaere*

*Sic ait, et manibus vittas Vestamque potentem
Aeternumque adytis effert penetralibus ignem.*

And afterwards, line 717, after they had escaped from the city, Aeneas thus addresses his sire,

Tu, genitor, cape sacra manu, patriosque Penates.

And again, Aen. 3. 148

*Effigies sacrae divum Pbrygiique Penates
Quos mecum a Troia mediisque ex ignibus urbis
Extuleram, visi ante oculos adstare iacentis, &c.*

With regard to these Penates, see on Vesta, notes to §1. 18.

61, 62. Both Julius Caesar and Augustus held the office of Pontifex Maximus, and as such exercised supreme jurisdiction over all things sacred.

65. **Nepos.** These lines must have been inserted after the accession of Tiberius, which took place A. D. 14, about three years before the death of Ovid. Tiberius was the adopted son of Augustus, who was the adopted son of Julius, and hence Tiberius is called the 'nepos' of the latter.

Licet ipse recuset. This refers to the farce played off by the arch dissembler, in order that the senate might be compelled to force the empire on his acceptance. It is admirably described by Tacitus. See especially Ann. i. 2 and 12.

68. According to the last will of Augustus, *Livia in familiam Iuliam nomenque Augustae adsumebatur*¹. Tiberius refused to allow any additional distinction to his mother (Tac. Ann. i. 14), but her grandson Claudius granted her divine honours. *Aviae Liviae divinos honores, et Circensi pompa currum elepbantorum Augusteo similem decernendum curavit*².

72. **Felix, &c.** The poet in this exclamation refers by contrast to his own dreary place of banishment.

13.

HERCVLES ET CACVS.

FAS. I. 543.

1. **Boves . . Erytheidas.** The legend of Geryon and his oxen first appears in Hesiod, Theog. 287

*Chrysaor³ loved the maid Kallirboe,
Daughter of famous Ocean, and she bore
The triple-bodied Geryon; but he
Was slain in Erytheia's sea-girt isle:*

¹ Tacit. Ann. i. 8.

² Suet. Claud. ii.

³ Chrysaor was a being of great stature who sprung from the blood of Medusa along with the horse Pegasus.

*Beside his slow-paced oxen there he fell
O'ermastered by the might of Hercules,
What time the hero drove the broad-browed steers
To sacred Tiryns, crossing Ocean's flood.*

The ancient and famous Phoenician city which the Greeks called 'Gadeira' and the Romans 'Gades,' was built upon an island which bore the same name. 'Erytheia' is mentioned by Herodotus¹, in connection with the story of Geryon, as a separate island close to Gadeira, but, by less accurate writers, they are frequently confounded². Erytheia was celebrated on account of its great fertility, especially for the richness of its pasture, concerning which some marvellous tales are related by Strabo, who remarks, that this circumstance probably induced mythologists to fix upon it as the residence of the triple-bodied king³. The island of Gadeira is now called St. Leon, Erytheia is Trocadero.

3. **Domus Tegeaea**, i. e. The Arcadian Hall. Tegea was one of the most ancient and powerful of the Arcadian cities; it furnished no less than 3000 soldiers to the confederate Grecian army at the battle of Platea: it is spoken of as a place of importance by Thucydides and Xenophon, and enjoyed considerable prosperity long after the subjugation of the Peloponnesus by the Romans.

5. **Excussus somno**. 'Nil nisi expergefactus' G.

Tirynthius heros, i. e. Hercules, because, although born at Thebes, he went to dwell at Tiryns in obedience to the Delphic oracle, and there served Eurystheus, by whose commands he undertook and accomplished his twelve labours. (Apollod. 2. 4, 12.)

8. Compare Mart. 5. 65, 5

*Silvarumque tremor, tacita qui fraude solebat
Ducere nec rectas Cacus in antra boves.*

10. **Malum**. Ovid intends to make a sort of pun upon the name 'Cacus,' which written in Greek letters is *κακός*, i. e. 'malus.' The quantity of the words is different, the first syllable in 'Cacus' being long.

12. **Mulciber** was one of the designations of Vulcanus, the Roman God of Fire. The name is evidently formed from 'mulceo,' and may refer to the power which he exerted in softening iron and other refractory metals, and in thus rendering them available for the wants of man; or it may be a title intended to propitiate the deity, and to

¹ 4. 8.

² e. g. Pherecydes: Apollodorus: Pliny.

³ Strabo 3. c. 5.

induce him, when thus invoked, to manifest himself as a gentle and beneficent, not as a furious and destroying power.

The worship of Vulcan was coeval with the infancy of the city. According to the current tradition, his first temple was erected by Romulus or Tatius close to the Comitium; here these princes were wont to meet and take counsel together, while the assemblies of the people were held outside; here Romulus dedicated a bronze chariot in honour of his conquest of Cameria, in which was placed a statue of himself crowned by Victory, with an inscription recording his exploits; and here he planted the lotus tree, still in existence in the time of the elder Pliny¹.

The chief festival of Vulcan was the 'Vulcanalia,' celebrated on the X. Kal. Sept. (23rd August), with games in the Flaminian Circus, on which occasion living creatures were cast into the fire as offerings². Another solemnity connected, in all probability, with the same worship, was the 'Fornacalia' or Feast of Ovens, held on the 21st of February, apparently the same with the 'Furnalia' or 'Furinalia,' although some ancient writers speak of 'Fornax' and 'Furina' as two independent goddesses³. In addition to the epithet 'Mulciber,' we find him addressed as 'Ignipotens' (Lord of Fire); 'Lemnius' (from Lemnos his favourite haunt); and 'Lateranus' (from the bricks, 'lateres,' used in the construction of furnaces). Macrobius quotes Cincius and Piso to prove that Vulcan had a wife named 'Maia' or 'Maiesta,' from whom the month of May received its appellation.

When the Romans became familiar with Grecian literature and Grecian mythology, Vulcanus was identified with Hephaestus the halting son of Zeus (Jupiter), and Hera (Juno), or of Hera alone⁴, who was flung headlong from heaven and fell upon the Lemnian isle. He was the fabricator of the thunderbolts, the general artificer of Olympus, who constructed out of the various metals the dwellings, the chariots,

¹ Dion. Hal. 2. 54 and 66; 6. 67, Plutarch. Vit. Rom. 24, and Quæst. Rom. 44, Plin. H. N. 16. 44.

² Varro L. L. 6. 3. It is generally asserted that these were fishes, the inhabitants of the element most opposed to Fire. This is probable enough, but there seems to be no positive authority. What Festus says of the 'Piscatorii Ludi' cannot be applied to the Vulcanalia.

³ See Ov. Fast. 2. 527, Fest. in verb. 'Furnalia,' Varro L. L. 6. 3, Cic. N. D. 3. 18.

⁴ Virg. Aen. 8. 414.

⁵ Ibid. 454.

⁶ This rests upon the authority of Arnobius, Adv. Gent. 4. 6.

⁷ Il. 1. 578; 18. 396; 21. 332: Od. 8. 312. ⁸ Hesiod. Theog. 729.

the weapons, and the ornaments of the Gods. In the Iliad and in Hesiod¹ he is said to have wedded one of the Charites, but in the Odyssey², if the passage be genuine, Aphrodite (Venus) is represented as his spouse, and this account is generally followed by the later Greeks and by the Latin poets. He disdained not, at the request of Thetis, to exert his skill in favour of a mortal, for he forged the armour of Achilles, and, in the parallel passage of the Aeneid, yielding to the blandishments of his beauteous spouse, he undertakes a similar task for Aeneas. The favourite haunts of the God were Lemnos, Imbros, and Aetna; in Virgil, his workshop is in Hiera, one of the Lipari Isles, where the Cyclopes are the ministers who execute his commands.

17, 18. *Servata male*, i. e. 'amissa.' 'Furta,' i. e. 'boves raptae' G.

19. *Accipio revocamen*. 'Dictum ad formulam sollemnem *accipio* (agnosco) *omen*' G.

21. *Obiice*. 'Obex' from 'obiicio' signifies 'any obstruction or obstacle;' and hence, 'a bar or bolt' for fastening a door.

Intus se vasti Proteus tegit obiice saxi. Virg. G. 4. 422.

Obiices portarum subversi. Tacit. Ann. 13. 39.

23. *Caelum quoque*, &c. Hercules having despatched Atlas to procure for him the apples of the Hesperides, supported the heavens upon his shoulders until his return. Apollod. 2. 5, 11. Compare Met. 9. 198, where Hercules exclaims,

*Hac caelum cervice tuli? defessa iubendo est
Saeva Iovis coniux: ego sum indefessus agendo.*

24. *Collabefacto* signifies 'to loosen or disintegrate by successive efforts.' It is applied by Lucretius to the effect of fire in melting gold—

Collabefactatus rigor auri solvitur aestu, l. 493.

31. *Typhoëa*. With regard to Typhon or Typhoëus, see note on 25. 11, where we learn, as here, that he was crushed beneath Mount Aetna; so also Fasti 4. 491

Alta iacet vasti super ora Typhoëos Aetnae,

while the position of the monster is more minutely described in Met. 5. 350

*Dextra sed Ausonio manus est subiecta Peloro:
Laeva, Pachyne, tibi: Lilybaeo crura premuntur:
Degravat Aetna caput: sub qua resupinus arenas
Eiectat, flammamque fero vomit ore Typhoëus.*

¹ Il. 18. 382, Hesiod. Theog. 945.

² Od. 8. 269.

With this representation Aeschylus agrees in the splendid description of Typhon in the Prometheus 363¹. Virgil, however, places him under Inarime, connecting it in all probability, somehow or other, with the Arima of Homer, thus Aen. 9. 716

Inarime, Iovis imperiis, imposta Typhoeo,

and Lucan 5. 101

Conditus Inarimes aeterna mole Typhoeus.

33. **Occupat**, 'seizes him,' 'grapples with him.'

Adducta. 'Raised up and drawn back towards himself.' Compare Trist. 4. 2, 5

*Candidaque adducta collum percussa securi
Victima purpureo sanguine tingat humum.*

34. **Sedit in ore**, i. e. 'inflicta est ori' G.

36. **Plangit**, simply 'strikes.' See note on 4. 3.

39, 40. The Ara Maxima which stood in the 'Forum Boarium.' See the conclusion of the chapter referred to from Livy, and also the passages in Virgil and Dionysius.

43, 44. The legends contained in this and the preceding extract are introduced by Ovid when the course of his work leads him to mention the 'Carmentalia,' a festival celebrated on the III. Id. Ian. (11th of January), in honour, it was believed, of Carmenta the mother of Evander.

14.

ROMVLVS ET REMVS.

FAS. III. 1.

1. **Bellice**, &c. 'Mars' or 'Mavors,' who in the Sabine and Oscan dialects was termed 'Mamers,' is usually considered identical with the Grecian 'Ares,' and is so well known to us from the works of poets both ancient and modern, as the God of War, that we find some difficulty in viewing him under any other aspect. But it is certain that some of his attributes were of a very different character, and that among the rustic population of Latium he was regarded not merely as the

¹ So also Silius 14. 196. Virgil, Aen. 3. 578, places Enceladus under Aetna; Callimachus (Hymn. in Del. 141) assigns this punishment to Briareus.

ferce and blood-stained Power who stalked in grim delight amid embattled hosts, stimulating the fury of the combatants and rejoicing in carnage and death, but as a beneficent protector who watched over the interests of the shepherd and the husbandman, who shielded their children and dependants from sorrow and sickness, who guarded their flocks and herds from murrain and savage beasts, who averted blight and storm from the cornfield, the orchard, the olive-garden, and the vineyard. This will be clearly seen from the ancient form of prayer for the lustration of a farm as given by Cato R. R. 141.

Not less remarkable is the receipt for a vow to be offered for the health of the oxen, *ib.* 83. In that passage we perceive that the god to be propitiated is called Mars *SILVANUS*, and we can scarcely avoid drawing the conclusion that 'Silvanus' was not originally a distinct deity, as he appears in the writings of Varro, Virgil, Horace, and their successors, but was created out of an epithet, Mars being invoked under this title when entreated to bless the labours of the swain, and hailed as 'Gradivus,' 'Quirinus,' 'Vltor,' by the soldier when armed with spear and shield he hastened to the fray.

Nor are these attributes so irreconcilable as they might at first appear to be. We must bear in mind that when Italy was portioned out among a multitude of small independent tribes, many of them differing from each other in origin and language, forays must have been as common among neighbouring states, as they were in the days of our ancestors on the English border and the Highland frontier. The husbandman would be compelled to grasp the sword with one hand while he guided the plough with the other, and would be often forced to peril life and limb to save the produce of his toil from the spoiler. In such a state of society it is little wonderful that the Deity of the rustic should have presented a mixed character, and have been worshipped as one who could protect his votaries from every form of danger to which they were exposed.

4. This Extract is taken from the commencement of the third book of the *Fasti*, which contains the festivals celebrated during the 'Mensis Martius,' and hence he invokes the god from whom the month derived its name.

5. *Manibus*, 'virtute et armis' G.

Minervæ. See Introduction to 30, p. 77.

11. *Silvia Vestalis*. It must be remembered that the scene of this adventure is *Alba Longa*, where the worship of *Vesta* is supposed to have

existed before the foundation of Rome. With regard to this goddess and her ministers, see notes on 31.

11. *Quid enim vetat*, &c. 'Movere' here and in other passages is equivalent to 'incipere,' 'to set a going,' 'to commence.'

12. *Sacra*. The holy utensils and other objects connected with the shrine. The water employed for this purpose was drawn from the river Numicius, as we learn from Serv. Virg. Aen. 7. 150 *Vestae enim libare non nisi de hoc fluvio* (sc. Numicio) *licebat*.

13. *Molli declivem tramite*, 'sloping downwards with gentle descent.'

14. So Propertius in his description of the Vestal Tarpeia,
Hinc Tarpeia deae fontem libavit, at illi
Vrgebat medium fictilis urna caput, 4. 4. 15.

21. *Potiturque cupitam*. 'Potior,' 'utor,' &c., are but rarely construed with the accusative by the writers of the Augustan age. Cicero admits this case after the participial forms only, as in Tusc. Disp. 1. 37. *Et ego doleam, si ad decem millia annorum gentem aliquam nostram urbem potituram putem?* and in Off. 1. 15 *Ea quae utenda acceperis*. The practice of the earlier and later authors is different, thus Terent. Adelph. 5. 4, 22

miseriam omnem ego capio, hic potitur gaudia,
and Justin. 37. 1, 4 *Namque Laodice ex numero sex filiorum, quos virilis sexus ex Ariarathe rege susceperat, timens ne non diutina regni administrationem adultis quibusdam potiretur, quinque parricidiali veneno necavit*.

22. *Fefellit*, i. e. 'concealed.' This use of 'fallere' is by no means common, compare Prop. 4. 5. 13

Audax cantatae leges imponere Lunae,
Et sua nocturno fallere terga lupo;

i. e. to conceal her own form under that of a wolf. In both cases, indeed, we might suppose 'fallere' to be a neuter verb, and attribute to it the ordinary signification, 'to escape observation;' but the construction '*fefellit sua furta*,' 'escaped observation as to his stolen loves,' and '*fallere sua terga lupo*,' 'to escape observation as to her own form under that of a wolf,' would be extremely harsh.

23. *Vestae simulacra*. Ovid here sacrifices consistency to poetical ornament, for he tells us in Fast. 6. 295

Esse diu stultus Vestae simulacra putavi:

Mox didici curvo nulla subesse ibolo.

Ignis inextinctus templo celatur in illo,

Effigiem nullam Vesta, nec ignis, habent.

So also among the Greeks, as we learn from Pausan. Corinth. 35. Ἐν τῷ τῆς Ἑστίας ἀγάλμα μὲν ἐστὶν οὐδὲν, βωμὸς δὲ, καὶ ἐπ' αὐτοῦ θύουσιν Ἑστίᾳ.

26. **ET** subiit, i. e. the flame sunk beneath the ashes, and therefore appeared to be, or actually was extinguished, the most fearful of all prodigies.

32. **PICUM.** Plutarch in his Quaestiones Romanae asks, 'Why do the Latins reverence the woodpecker, and all most carefully refrain from injuring this bird? Is it because, as the story goes, Picus was metamorphosed by the spells of his wife, and being transformed into a woodpecker, delivered oracles and responses to those who inquired of him? Or is this incredible and monstrous? And is the other tale more probable, that when Romulus and Remus were exposed, not only did the she-wolf give them suck, but a certain woodpecker also visited them and placed morsels of bread in their mouths? . . . Or is it that as other birds are sacred to different gods, so the woodpecker to Mars? for it is bold and vehement, and has a beak so strong that it rends even the oak,' &c.

35, 36. The **Larentalia** were celebrated on the X. Kal. Ian. (23 December). This couplet sufficiently proves that Ovid had formed the design of carrying on his work through all the months of the year, although there is no reason to believe that he ever completed the task. See Introduction.

36. **ACCEPTUS GENIIS**, &c. Because winter is a season of festivity and repose. Compare Virg. G. 1. 300

*Frigoribus parto agricolae plerumque fruuntur,
Mutuaeque inter se laeti convivia curant;
Invitat genialis biems curasque resolvit,*

and see Dict. Biog. and Myth. s. v. *Genius*.

42. **ACTOS.** The oxen which have been driven off by robbers. Compare Livy 1. 4.

43. **AUDIÉRUNT.** With regard to the quantity of the penultimate syllable in this and similar words, see Manual of Latin Prosody, p. 103.

PATER EDITUS. The meaning of 'editus,' as Gierig correctly observes, is here 'revealed' or 'disclosed,' not as Burmann would have it, 'publicly proclaimed and known by all.'

15.

LVPERCALIA.

FAS. II. 267.

1. *Tertia post Idus*. The 'Faunalia' commenced on the Ides of February. See 36.

2. *Fauni...bicornis*. Below, line 25, we have 'Cornipedi Fauno.' The Fauns, however, are frequently represented in ancient works of art without the goat hoof, and are often distinguished merely by a short tail.

Eunt, i. e. 'proceed.' We have seen in the Introduction that the Lupercalia were considered as forming part of the festival of Faunus.

3. *Plerides*. See note on 5. 26.

5. *Pan* was the shepherd-god of the pastoral Arcadians, and his worship was for a long period confined to that region¹. When Phidippides, an Athenian courier, was traversing Mount Parthenius, above Tegea, a short time before the battle of Marathon, he was encountered by the deity, who, calling upon him by name with a loud voice, commanded him to ask the Athenians why they paid no respect to a power who had ever been friendly to them, and was still willing to promote their welfare. In consequence of this remonstrance, after the defeat of the Persians, a temple was dedicated to Pan beneath the Acropolis, and his favour was propitiated by annual sacrifices and torch races². He is not mentioned either by Homer or Hesiod, but in the Homeric Hymns³ Hermes is said to have been enamoured of the nymph Dryops, who

*Bore him a son monstrous to look upon:
Two-borned, goat-footed, noisy, full of glee.
The nurse sprung up and fleeing left the babe,
For she was filled with terror when she saw
His visage grim with shaggy hair o'ergrown.*

Hermes, however, proud of his boy, wrapped him up in the skin of a mountain hare and carried him to the celestial abodes, where he was welcomed with delight by the immortals, especially by Dionysus, and received the name of Pan, because he pleased *all*.

Πᾶνα δέ μιν καλέεσκον, ὅτι φρένα πᾶσιν ἔτερψε.

¹ Herodotus, 2. 145, says that Hercules, Dionysus, and Pan were reckoned among the Greeks the most recent of the gods.

² Herod. 6. 105.

³ Hymn 17.

According to other more recent authorities, he was the son of Zeus and Thymbris, of Zeus and Callisto, of Penelope and Hermes transformed into a goat, of Penelope and *all* her suitors, &c.¹ The name (which is probably derived from *πάω*, 'to tend flocks,' 'to feed') evidently suggested the last of these genealogies, and led later writers² to assert that this god was a symbol of the Universe or of Universal nature, an idea to which Milton alludes in the lines

*while Universal Pan
Knit with the Graces and the Hours in dance,
Led on the eternal Spring.* 4

All wild voices heard echoing through the hills, strange and unearthly sounds of every description, and sudden inexplicable alarms³ were attributed to Pan, and hence the terms *Πανεία*, *δείμα Πανικόν*, 'Panici terrores,' &c., employed by the Greek and Roman writers, from whom the word *panic* has been adopted in our language⁴.

We find in Silius Italicus, 13. 326, a very minute and lively description of Pan, when he was despatched by Jove to save Capua from the vengeance of the Romans.

7. *Pholoë* (Mauro bouni) is a mountain on the N. W. of Arcadia, and together with the lofty range of *Erymanthus* (*Olonos*) of which it is a continuation, forms the boundary between Arcadia and Elis.

The city *Stymphalus* (*Kiona*) and the *Stymphalis Palus* (*Zaracca*) were situated at the N. E. corner of Arcadia. The lake was the scene of one of the labours of *Hercules*, who was required to dislodge and drive away the countless multitudes of birds which thronged its thickly-wooded banks⁵.

8. The *Ladon* which rises in the north of Arcadia, and, after a considerable course, falls into the *Alpheus* above *Olympia*, is in many respects remarkable. We are told⁶ that it was the most beautiful of all the Grecian streams, that its banks were the scene of the adventures of *Daphne*, that one of its tributaries, the *Arvanus*, produced fishes which sung like blackbirds⁷, and that near the town of *Clitor*, situated

¹ *Apollod.* 1. 4, 1, *Schol. Theocrit.* 1. 3. See also *Hemsterh. ad Lucian.* t. 1. p. 270.

² *Hymn. Orphic.* 10.

³ See *Eurip. Rhes.* 36, and *Schol. and Valer. Flacc.* 3. 46.

⁴ Compare remarks on *Faunus* in the Introduction to this Extract.

⁵ *Apollod.* 2. 5, 5, *Pausan.* 8. 22, *Ov. Met.* 9. 186. ⁶ *Pausan.* 8. 20.

⁷ *Pausanias* tells us gravely, however, that although he saw the fish caught, and waited until sunset, when they were said to be most vocal, he heard them utter no sound. Other authors assign this property to the fish of the *Ladon* itself, others to those of the *Clitor*. See *Athenaeus* 8. 3.

on another tributary of the same name, there was a fountain which inspired all who drank of its waters with a distaste for wine. *Ov. Met.* 15. 322

*Clitorio quicumque sitim de fonte levarit,
Vina fugit, gaudetque meris abstemius undis.*

The Ladon is mentioned again in the *Fasti*, 5. 89

*Arcades bunc, Ladonque rapax, et Maenalos ingens
Rite colunt, Luna credita terra prior,*

and again when narrating the transformation of *Syrinx*, *Met.* 1. 702.

9. *Nonacris* (*Naukria*) was an ancient city near the sources of the *Ladon*; it was chiefly celebrated for the rivulet of *Styx*, which fell drop by drop from a precipitous rock above the town. This water was said to possess many marvellous properties; it was a deadly poison to all living creatures; vessels of glass, china, or earthenware were broken by its force; those of horn, bone, and ordinary metals were dissolved, even gold itself became corroded: the only substance which resisted its power was a horse's hoof, and consequently, cups made of this were alone capable of containing it¹. *Ovid* tells us that the *Naiad Syrinx* was

Inter Hamadryadas celeberrima Nonacrinus,

and gives the epithet of '*Nonacrina*' to the Arcadian heroines *Atalanta* and *Callisto*.

10. *Cyllene* (*Zyria*) which rises immediately above *Stymphalus*, is the loftiest of the Arcadian mountains, and was the birthplace of *Hermes*² (*Mercury*), so *Virg. Aen.* 8. 138

*Vobis Mercurius pater est, quem candida Maia
Cyllenes gelido conceptum vertice fudit.*

Hence *Cyllenius*³ and *Cyllenia proles*⁴ for *Mercury*, *Cyllenius ignis*⁵ for the star of *Mercury*; and *Ovid*⁶ gives the name of *Cyllenea testudo*, to a particular manner of dressing the hair so as to resemble a lyre, which was the instrument invented by *Mercury*.

The '*Parrhasii*' we have had before. See note on 12. 10.

11. It will be seen from the various readings that many MSS. have '*aquarum*' instead of '*equarum*.' If we prefer the former, we may understand either the fountains and streams of the Arcadian Highlands, or the waters of the deep; for *Pan* loved to wander on the sea-shore,

¹ *Pausan.* 8. 17, 18.

⁴ 258.

² *Homer. Hymn. in Merc.*

⁵ *G.* 1. 337.

³ *Virg. Aen.* 4. 252.

⁶ *A. A.* 3. 147.

and is hence termed ἀλίπλαγκτος by Sophocles¹, ἀκτιος by Theocritus², while Aeschylus thus describes Psytaleia³,

*An isle there is in front of Salamis
Of narrow bounds, to ships inhospitable,
Along whose sea-wash'd beach dance-loving Pan
Is wont to stalk.*

13. **Evander.** See Introduction to 12.

15. **Pelasgis.** By the 'Pelasgi' we are to understand in general that ancient and widely-diffused tribe which was the common parent of the Greeks and of the earliest civilized inhabitants of Italy. All authors agree in representing Arcadia as one of their principal seats, where they long remained pure and undisturbed.

16. **Flamen** was the name given to a priest devoted to the service of some one god; although, as appears from this passage and from the account of the Robigalia, p. 59, that they occasionally performed certain sacrifices in honour of other divinities. The most important were the Flamen Dialis, who had a seat in the senate in virtue of his office, the Flamen Martialis, and the Flamen Quirinalis. The derivation of the word is altogether uncertain. Varro and Festus agree in connecting it with *filum* (*quasi filamen*), supposing it to refer to a thread or band worn round the head. Thus the former, L. L. 3. 15 *Flamines quod in Latio capite velato erant semper ac caput cinctum habebant filo, Flamines dicti*⁴.

Aulus Gellius has a whole chapter (10. 15) on the Flamen Dialis, his duties and privileges.

19. **Discurrere**, 'to run to and fro,' 'to separate and run in different directions.' The word is frequently used of soldiers dispersing to plunder, thus Livy 25. 25 *Inde, signo dato, milites discurrerunt*, and again cap. 31 *in tanto tumultu, quantum capta urbs in discursu diripientium militum ciere poterat*. Virgil employs it to denote the division of the Nile into several branches—

Et diversa ruens septem discurrit in ora, G. 4. 292.

20. **Subitas . . . feras**, 'the startled wild beasts springing suddenly from their lairs.'

21. This is the first explanation of the ceremonies of the Lupercalia. The Luperci ran naked through the streets in imitation of their patron god, who found that clothes were an incumbrance in his rambles among

¹ Aj. 695.

² Idyll. 5. 14.

³ Pers. 454. See Bloomfield's note.

⁴ See also Fest. in verb., Serv. Virg. Aen. 8. 664.

the hills. The second cause assigned is, that the practice was intended to represent the rude habits of the primitive Arcadians, who were strangers to all the arts and usages of civilized life, who appeased their hunger with herbs and roots, quenched their thirst by drinking the waters of the springs out of the hollow palm of their hands, and lived beneath the canopy of heaven without houses and without garments. The third reason is contained in a ridiculous story connected with the amours of Pan, and the poet having thus exhausted his foreign lore, concludes with a home-sprung legend, which he offers as a fourth solution of the problem.

31. *Caestibus*. The 'caestus' was a sort of gauntlet or boxing-glove made of numerous strips of hide, which were bound round and round the hands and half way up the arms, and loaded with lead to render the blow more crushing. Every one is familiar with the match between Dares and Entellus (Virg. Aen. 5. 362), and descriptions of similar contests will be found in Valerius Flaccus 4. 261, and Statius Theb. 6. 760. The 'caestus' does not appear to have been ever used by the Romans, and hence many believe this couplet, which is omitted in some MSS., to be spurious.

Missi pondere saxi. This is manifestly the same with our own national game of 'putting the stone.'

39. *Fabii*. See the Introductions to this Extract and the preceding one.

16.

LVPERCAL.

FAS. II. 381.

2. *Diem tali nomine*, &c., i.e. what circumstance gave the name 'Lupercalia' to this festival.

3. *Ilia*. The mother of Romulus is known by the names of 'Ilia,' or 'Rhea,' or 'Silvia,' and frequently the last two are joined into 'Rhea Silvia.'

3, 4. *Partu ediderat*. Simply, 'hath brought forth.'

7. *Recusantes*, 'reluctant.'

9. The same tradition with regard to the Tiber has been preserved by Livy also, 1. 3 *Pax ita convenerat ut Etruscis Latinisque fluvius Albula, quem nunc Tiberim vocant, finis esset*, and again he enumerates among the kings of Alba, *Tiberinus qui in traiectu Albulae amnis submersus celebre ad posteros nomen flumini dedit*.

12. **Valles.** The hollow between the Palatine and the Aventine in which the Circus Maximus was formed, was called the 'Vallis Murtia,' thus Claud. 1. Consul. Stilich. 2. 404

*Ad caelum quoties vallis tibi Murtia ducet
Nomen, Aventino Pallanteoque recessu.*

15. **At** 'nunc est vox admirantis. Plane sic Met. 10. 632

At quam virgineus puerili vultus in ore! G.

20. **Praecipiti tempore,** 'dangerous,' 'hazardous.'

25. **Vagierunt.** 'Vagire' and 'vagitus' are the 'voces signatae' for the wailing cry of an infant. Thus Cicero, Senect. sub fin. *Quod siquis deus mihi largiatur, ut ex hac aetate repuerascam, et in cunis vagiam,* and Plin. H. N. Praef. Lib. 7 *Natura hominem nudum natali die abiicit ad vagitus statim et ploratum,* to which add Varro, quoted by Aulus Gellius, 16. 17 *Vagire dicitur, exprimente verbo sonum vocis recentis.*

With regard to the quantity of the penultimate in 'vagiērunť, see Manual of Latin Prosody, p. 102.

27. **Alveus.** The prevailing idea in the words 'alvus,' 'alveus,' 'alveare,' is 'hollowness.' Hence the first signifies the hollow portion of the body, the belly; the second is used to denote the channel of a river hollowed out by the current, the hollow or hold of a ship; and, in the line before us, 'a trough or hollow vessel of wood.'

28. **Tabella.** 'Tabula' signifies properly 'a plank,' and hence is applied to anything constructed of boards, or in the formation of which boards were originally employed.

31, 32. Ovid here attempts to show that *Rumina ficus* was a corruption of *Romula ficus*, and so Livy 1. 4 *Ita velut defuncti regis imperio, in proxima alluvie, ubi nunc ficus Ruminalis est (Romularem vocatam ferunt pueros exponunt.* The true meaning of the word has been preserved in Festus¹: *Ruminalis dicta est ficus, quod sub ea arbore lupa mammam dedit Remo et Romulo: mamma autem rumis (al. rumus) dicitur: unde et rustici appellant basdos subrummos qui adhuc sub mammis habentur.* Compare Plin. 15. 18 *Colitur ficus arbor in foro ipso ac comitio Romae nata sacra fulguribus ibi conditis: magisque ob memoriam eius, quae nutrix fuit Romuli ac Remi conditoris appellata: quoniam sub ea inventa est lupa infantibus praebens rumen (ita vocabant mammam) miraculo ex aere iuxta dicato.* See also Tacitus Ann. 13. 58 *Eodem anno² Ruminalem arborem in comitio*

¹ Festus, or rather Paulus Diaconus in verb. 'Ruminalis.' This meaning of 'Ruminalis' is mentioned by Plutarch also in his *Quaestiones Romanae*.

² A. D. 59.

*quae super octingentos et quadraginta ante annos Remi Romulique infantiam texerat, mortuis ramalibus et arescente trunco deminutam prodigii loco habitus est, donec in novos fetus reviresceret*¹.

33. Feta, 'having recently brought fourth.' 'Fetus' signifies (1) 'Pregnant;' (2) 'Having recently produced;' (3) 'Fruitful.'

(1) *scandit fatalis machina muros*
Feta armis. Virg. Aen. 2. 237.

(2) *nec tibi fetae,*
More patrum, nivea implebunt mulctraria vaccae,
Sed tota in dulces consument ubera natos.

Virg. G. 3. 176.

(3) *Nos babeat regio nec pomo feta, nec vis.*

Ov. E. ex P. 1. 7, 13.

37. Cauda . . . blanditur, i. e. 'testifies her affection by wagging her tail.'

38. Fingit. This refers to the practice universal among quadrupeds of licking their young all over immediately after birth, which seems to have given rise to the notion that this operation had the effect of moulding them into their proper shape, and hence, too, arose the vulgar error, that the cubs of the bear were unshapen lumps of flesh until fashioned by the tongue of their dam². Compare Virg. Aen. 8. 630

Fecerat et viridi fetam Mavortis in antro
Procubuisse lupam: geminos buis ubera circum
Ludere pendentes pueros, et lambere matrem
Impavidos: illam tereti cervice reflexam
Mulcere alternos et corpora fingere lingua.

40. Nec is equivalent to 'et non.' 'Et aluntur ope lactis non promissi sibi.'

41-44. Illa, sc. 'lupa.' Having thus proposed to derive 'Lupercal' from 'lupa,' he next briefly intimates that the 'Luperci' may have derived their name from the *Λυκαίων ὄρος* in Arcadia. This idea has been already illustrated in the Introduction to the preceding Extract.

¹ See also Varro L. L. 4. 8, S. Aurel. Victor de Orig. Gentis Romanae 20, Serv. Virg. Aen. 8. 90, Plutarch. Romul. 4 and Quaest. Roman., Augustin. De Civ. Dei 4. 11.

² *Nec catulus partu quem edidit ursa recenti*
Sed male viva caro est, lambendo mater in artus
Ducit, et in formam qualem cupit ipsa reducit.

Ov. Met. 15. 380.

17. ROMAE NATALIS.
MORS REMI.

FAS. IV. 809.

1. See Introduction to 14.

3, 4. *Vtrique* convenit, 'both agree.'

4. *Ambigitur moenia ponat uter*. Many MSS. 'nomina.' This reading is supported by Ennius ap. Cic. *Divin.* i. 48

Certabant urbem Romam Remoramne vocarent,

and by Livy i, 6 *Quoniam gemini essent nec aetatis verecundia discrimen facere posset, ut dii, quorum tutelae ea loca essent, auguriis legerent qui nomen novae urbi daret, qui conditam imperio regeret, Palatium Romulus, Remus Aventinum ad inaugurandum templa capiunt.*

10. *Arbitrium*, 'pendet ab eo ius ponendae urbis quocumque loco vellet' (G).

12. *Sacra Palis*. See 24 and notes.

Inde, sc. from the festival of Pales—'movetur,' i. e. 'incipitur.' See note on 14. 11.

13-18. The 'locus classicus' with regard to the ceremonies practised in founding cities, according to the Etrurian ritual, is to be found in Plutarch's *Life of Romulus*.

Romulus buried his brother Remus, and then built his city, having sent for persons from Hebruria, who (as it is usual in sacred mysteries), according to stated ceremonies and written rules, were to direct how everything was to be done¹. First, a circular ditch was dug about what is now called the Comitium, and the first-fruits of everything, that is reckoned either good by use or necessary by nature, were cast into it; and then each bringing a small quantity of the earth of the country whence he came, threw it in promiscuously². This ditch had the name of 'Mundus,' the same with that of the universe. In the next place, they marked out the city, like a circle round this centre; and the founder having fitted to a plough a brassen ploughshare, and yoked a bull and a cow, himself drew a deep furrow round the boundaries. The business of those that followed was to turn all they raised by the plough inward to the city, and not to allow any to remain outward. This line described the

¹ Compare Festus—*Rituales nominantur Etruscorum libri, in quibus perscriptum est, quo ritu condantur urbes, arae, aedes sacrentur, qua sanctitate muri, quo iure portae, quomodo tribus, curiae, centuriae distribuantur, exercitus constituentur, ordinentur, ceteraque eiusmodi ad bellum, ad pacem pertinentia.*

² It will be observed that Plutarch differs here from Ovid.

compass of the city; and between it and the walls is a space called by contraction *Pomerium*, as lying behind or beyond the wall. Where they designed to have a gate, they took the ploughshare out of the ground, and lifted up the plough, making a break for it. Hence they look upon the whole wall as sacred, except the gateways. If they considered the gates in the same light as the rest, it would be deemed unlawful either to receive the necessities of life by them, or to carry out through them what is unclean².

13. *Ad solidum*. The meaning seems to be that the trench was sunk until they reached the rock, or at all events the hard subsoil, as distinguished from the soft mould near the surface. This interpretation is supported by Val. Max. 2. 4, 4 *Is, quod eo loci nullam aram viderat, desiderari credens, ut a se construeretur, aram empturus in Urbem perrexit; relictis qui, fundamentorum constituendorum gratia, terram ad solidum foderent*. And Columell. 4. 30 *Perticae ... panguntur eo usque dum ad solidum demittantur*.

The reading 'solitum' is found in many MSS., but seems to be a corruption, or to have arisen from 'solidum' not being understood.

16. *Fungitur igne*. The proper meaning of 'fungi' is 'to execute a task,' 'to discharge a duty,' now the use or duty of an altar is to receive the fire which consumes the offering, and hence the phrase '*focus fungitur igne*,' 'the altar does its duty by the fire.' Gierig and other editors prefer 'finditur,' 'the unseasoned altar is cracked by the fire.'

17. *Stivam*. The 'stiva' was the lever attached to the 'buris' or plough-handle, by means of which the course of the share was guided. See Virg. G. 1. 174

Stivaque quae currus a tergo torqueat imos.

25. *Tonitru...laevo*. Thunder on the left was considered by the Romans a happy omen. Thus Plin. H. N. 2. 54 *Laeva* (sc. *tonitrua*) *prospera existimantur quoniam laeva parte mundi ortus est*.

35. *Butro*. The 'rutrum' was an agricultural implement for turning

¹ Langhorne's Translation. Compare with the above, Varro L. L. 4. 32 *Oppida condebant in Latio Etrusco ritu, ut multa, id est iunctis bobus, tauro et vacca interiore, aratro circumagebunt sulcum. Hoc faciebant religionis causa die auspiciato ut fossa et muro essent muniti. Terram unde exsculperant Fossam vocabant et introrsum factam Murum. Postea qui fiebat orbis, Urbis principium; qui quod erat post murum Postmoerium dictum, eiusque ambitu auspicia urbana finiuntur*. Also Isidorus Orig. 15. 2 *Locus futurae civitatis sulco designabatur, id est, aratro. Cato, 'Qui urbem,' inquit, 'novam condet, tauro et vacca aret ubi araverit, murum faciat, ubi portam vult esse, aratrum sustollat et portet, et Portam vocet.'*

up the earth, and is derived by Varro from 'ruere.' It would appear to have been a kind of spade, but no description of it is to be found in those authors who use the term.

Occupat. See note on 18. 33.

39. **Exemplaque fortia servat**, 'sequitur exemplum virorum fortium in devorandis lacrimis et in dolore intus claudendo' G.

45. **Arsurosque artus unxit.** See Virgil, Aen. 6. 214 sqq., where will be found a minute account of the ceremonies connected with the burning of a corpse. Tibull. 1. 3. 5, gives an accurate description of the manner in which the ashes of the dead were preserved.

50. **Victorem, &c.**, 'destined to trample with victorious foot on all lands.'

53, 54. Rome is here tacitly compared to a heroine standing amid a crowd of inferior mortals, and the poet prays that she may overtop them all by the head and shoulders. Thus in Homer, Il. 3. 227, Ajax

"Ἐφ' ὅχου Ἀργείων κεφαλὴν τε καὶ εὐρέας ὤμους.

O'ertops the Greeks by head and shoulders broad.

So also Musaeus, Virg. Aen. 6. 666

*Quos circumfusus sic est affata Sibylla,
Musaeum ante omnes, medium nam plurima turba
Hunc habet, atque bumeris exstantem suspicit altis.*

18. SACRA PRISCA, VICTIMAE, ETC. FAS. I. 335.

1-3. This Extract contains a history of the various offerings presented to different gods. The poet begins by giving the etymology of the words 'victima' and 'hostia,' deriving the former from 'victor' or 'victrix,' the latter from 'hostis.'

3. **Ante**, 'in days of yore.'

4. He describes the 'mola salsa,' the most simple of all offerings, composed of meal and salt. 'Mica' is 'a glittering particle,' and is frequently used absolutely without the addition of 'salis,' e. g. Hor. Od.

3. 23, 19

*Mollivit aversos Penates
Farre pio et saliente mica,*

and Tibull. 3. 4, 10

Farre pio placant et saliente mica,

where the epithet 'saliens' represents the leaping of the salt as it crackles in the fire.

5. *Myrrha*, derived from *μύρω*, 'to drop,' is always represented by the ancients as a gum which exsuded in tears from the bark of an Arabian shrub. That which dropped spontaneously before an incision was made was called *στακτή*, and was considered the most valuable. Pliny, H.N. 12. 15 and 16, gives a full description of myrrh and of the plant which yields it, but it has as yet eluded the search of modern botanists.

7. *Tura*, 'Tus' or 'Thus,' the *λίβανος* of the Greeks, is generally believed to be the same with the 'Gum Olibanum' of commerce, still extensively employed in the services of the Roman Catholic church.

Euphrates. Many of the costly productions of the East were sent down the Euphrates, and from thence transported by the Persian and Arabian gulphs to Alexandria, the great emporium of oriental commerce at this period. Frankincense, however, was generally believed to grow exclusively in the land of the Sabacans in Arabia Felix, *Tura, præter Arabiam, nullis, ac ne Arabiae quidem universae*, &c. Plin. H. N. 12. 14.

Costum. The plant which yielded this perfume, and the substance itself, are alike unknown. Those curious in these matters will find the subject discussed in Doctor Vincent's *Commerce and Navigation of the Ancients*. Pliny, H. N. 12. 12, gives an account of 'Costum' and 'Nardus,' which, he says, were held in high estimation among the Indians; the former he describes as a root, the latter as a leaf which formed the principal ingredient in Roman 'Unguenta.'

8. *Croci*. See note on 4. 22.

9. *Herbia...Sabinis*. The herb called *βράθυ* by the Greeks, supposed to be the same as our *savin*. Pliny H. N. 24. 11 *Herba Sabina brathy appellata a Graecis . . . a multis in suffitus pro ture adsumitur*. So the author of the *Culex*, 403

Herbaque turis opes priscis imitata Sabina.

Compare also *Fast*. 4. 741

*Vre mares oleas, taedamque, herbasque Sabinas,
Et crepet in mediis laurus adusta foco.*

10. The laurel was thrown into the sacred fire, both in ordinary sacrifices and in magical incantations, and omens were drawn from the crackling sound emitted by the leaves. So *Prop*. 2. 28, 35

*Deficiunt magico torti sub carmine rhombi,
Et tacet extincto laurus adusta foco,*

and *Virgil's* sorceress, *E*. 8. 83

Daphnis me malus urit, ego hanc in Daphnide laurum.

15. Compare *Varro R. R.* 2. 4 *A suillo genere pecoris immolandi*

initium primum sumptum videtur. Cuius vestigia quod initius Cereris porci immolantur et quod initius pacis, foedus cum feritur, porcus occiditur, &c.

16. *Vlta suas. . . opes*, 'in vengeance for the injury inflicted on her possessions.' '*Ulciscor*' signifies—1. 'To take vengeance upon,' followed by the accusative of the object punished.—2. 'To take vengeance for,' followed by the accusative of the object or guilt, on account of which punishment is inflicted.—3. 'To take vengeance for,' followed by the accusative of the object on account of whose wrongs punishment is inflicted.

(1) *Odi hominem et odero: utinam ulcisci possem! sed ulciscuntur illum mores sui.* Cic. Ep. Att. 9. 12.

(2) *Si istius nefarium scelus Lamprolaci ulto vi manuque essent.* Cic. Verr. Act. 2. 1, 27.

(3) *Hoc opus, haec pietas, haec prima elementa fuerunt Caesaris, ulcisci iusta per arma patrem.* Ov. Fast. 3. 709.

23, 24. This couplet is translated by Ovid from a Greek epigram, in which a vine thus addresses its persecutor,

*Κἴν με φάγῃς ἐπὶ βίβαν, ὅμως ἔτι καρποφορήσω
Ὅσσον ἐπισπείσῃ σοι, τράγε, θυομένην.*

25. *...Noxae. . . deditus*, 'given over to punishment on account of guilt,' is a technical legal phrase. Thus Festus, *Cum lex iubet noxae dedere, pro peccato dedi iubet.*

29. Ovid ought now to assign the reason why the ox was offered in sacrifice. Instead of doing this he merely recounts the circumstances under which it was first slain, and thus takes occasion to narrate the story of Aristaeus and his bees, which the student will find detailed more fully and in a most exquisite vein of poetry by Virgil, G. 4. 280-558.

Aristaeus was the son of Apollo and the nymph Cyrene. Once upon a time, the Cyclades being scourged by excessive drought and famine, he was invited to visit Cea, and taught the inhabitants how they might appease the wrath of Sirius: upon which the Etesian winds began to blow, and by their coolness restored fertility to the land. Aristaeus was worshipped by the islanders under the titles of 'Jupiter Aristaeus' and 'Apollo Nomius.' He is spoken of by Virgil as connected with Thessaly and Arcadia, as well as Cea:—

*Pastor Aristaeus fugiens Peneia Tempe
Amisiss, ut fama, apibus morboque fameque, &c.*

G. 4. 317.

*et cultor nemorum cui pinguis Ceas
Ter centum nivei tondent dumeta iuveni. G. 1. 14.
Tempus et Arcadii memoranda inventa magistri
Pandere. G. 4. 283.*

Those who wish to examine more particularly into the history of Aristaeus will find references below to the principal authorities¹.

31. **Caerula...genetrix.** Cyrene was a water-nymph, the daughter (or granddaughter) of the river Peneus. Her chamber beneath the sources of the stream is described by Virg. G. 4. 333.

33. The account given here and by Virgil of the prophetic sea-god Proteus, the guardian of the marine herds of Poseidon, is borrowed from the fourth book of the Odyssey, where Menelaus being detained by contrary winds in the island of Pharos, is instructed by Eidothea, the daughter of Proteus, how her sire may be caught and compelled to point out the means of escape.

39. **Transformis**, 'changing his shape.' The word is uncommon, but is found again in Met. 8. 871

Ast ubi habere suam transformia corpora sentit.

Adulterare is 'to corrupt,' 'to falsify,' thus Cic. de Amicit. *Simulatio tollit iudicium veri, idque adulterat.* So 'adulterini nummi,' 'counterfeit money;' 'adulterinae claves,' 'false keys;' 'adulteratum laser,' 'silphium debased by admixture of foreign substances,' &c.

47. **Verbena**, although usually considered the same with the herb we call *vervain*, seems to have been frequently used by the ancients in a wider sense to denote the leaves and branches of any sacred tree or shrub, such as the laurel, myrtle, olive, rosemary, or even grass, when it grew within a holy inclosure and was applied to holy purposes. Thus Servius on Virg. Aen. 12. 120 *Verbena proprie est herba sacra, ros marinus, ut multi volunt, id est λιβανωρίς, sumpta de loco sacro Capitolii, qua coronabantur Fetiales et Pater Patratus foedera facturi vel bella indicturi. Abusive tamen verbenas iam vocamus omnes frondes sacratas, ut est laurus, oliva vel myrtus. Terentius*² *'Ex ara hinc sume verbenas,' nam myrtum fuisse Menander testatur, de quo Terentius transtulit*³.

Verbena was employed, as intimated above, by the Romans, in ratifying treaties, and those plants which grew within the citadel were selected for this purpose. Thus in Livy 1. 24, where we find the history

¹ Pind. Pyth. 9. 104, Schol. on Theocrit. 5. 53, Apollon. Rhod. 2. 500; 4. 1132, and his scholiast, Diodor. Sicul. 4. 81, Justin. 13. 7.

² Andr. 4. 3, 2.

³ See another note, much to the same purpose, on Virg. Ecl. 8. 65.

of the league concluded with the Albans after the memorable contest of the Horatii and Curiatii:—*Foedera alia aliis legibus, ceterum eodem modo omnia fiunt, tum ita factum accepimus nec ullius vetustior foederis memoria est; fetialis regem Tullum ita rogavit 'iubesne me, rex, cum patre patrato populi Albani foedus ferire?' iubente rege 'sagmina' inquit 'te, rex, posco' rex ait 'puram tollito,' fetialis ex arce graminis herbam puram attulit... fetialis erat M. Valerius; patrem patratum Sp. Fusium fecit, verberna caput capillosque tangens, &c.*

Again in Liv. 30. 43, when heralds were despatched to Africa after the battle of Zama, we read: *Fetiales cum in Africam ad foedus ferendum ire iuberentur, ipsi postulantibus senatus consultum in haec verba factum est, ut privos lapides silices privasque verbenas secum ferrent: uti praetor Romanus bis imperaret ut foedus ferirent, illi praetorem sagmina poscerent. Herbae id genus ex arce sumptum dari fetialibus solet.* Festus says, *Sagmina vocantur verbenae, id est, herbae purae.* We may conclude with the words of Pliny, H. N. 22. 2 *Sagmina in remediis publicis fuisse et in sacris legationibusque Verbenae. Certe utroque nomine idem significatur, hoc est, gramen ex arce cum sua terra evulsum: ac semper et legati et cum ad hostes, clarigatumque mitterentur, id est, res raptas clare repetitum, unus utique Verbenarius vocabatur.*

51. **Hyperiona.** The Sun. Some confusion prevails with regard to this word among the ancients. Observe,

(1) Hyperion, ὑπερίων, is generally employed by Homer merely as an epithet of the Sun, in the sense 'ascending on high,' or 'rolling above,' as in Il. 8. 480

οὐτ' ἀγῆς ὑπερίονος Ἡελίοιο
τέρποντ' οὐτ' ἀνέμοισι¹,

and Il. 19. 398

Τεύχεσι παμφαίναν, ὥστ' ἡλέκτωρ ὑπερίων.

But in Odyss. 1. 24, ὑπερίων is used absolutely for the Sun,

οἱ μὲν δυσομένου ὑπερίονος, οἱ δ' ἀνιόντος.

Hence Ovid in the line before us, in Met. 15. 406 and 407, quoted p. 168, and Met. 8. 564

Iamque duas lucis partes Hyperione mense,

considers Hyperion as 'The Sun,' and so also Stat. S. 4. 4. 27, &c.

(2) In one passage only of Homer, if the line be genuine, Helios (Sol) is described as the son of Hyperion (Ἵπεριονίδης²), Odyss. 12. 176

Ἡελίου τ' ἀγῆ, Ἵπεριονίδαο ἀνακτος.

¹ Similarly in Odyss. 1. 8; 12. 133, 263, 346, 374.

² The hypothesis advanced by some scholars that ὑπερίων, wherever it

In Hesiod¹, again, Hyperion is one of the Titans² who wedded his sister Theia, by whom he had three children, Helios (Sol), Selene (Luna), Eos (Aurora); and subsequent writers³, for the most part, adopt this genealogy. Even Ovid, although in the passages given above he considers Hyperion as the Sun, yet in another place, taking Hesiod as his guide, he addresses the Sun as 'Hyperione nate,' Met. 4. 192

*Quid nunc, Hyperione nate,
Forma, calorque tibi, radiataque lumina prosunt?*

and gives the title of Hyperionis to Aurora, Fast. 5. 159

*Postera cum roseam pulsus Hyperionis astris
In matutinis lampada tollit equis.*

Statius applies the epithet Hyperionius to Phaeton.

(3) Hyperion being recognised as the Sun, and Hyperion being also, according to other authorities, one of the Titans, the word 'Titan' is employed by the poets to denote the Sun. Thus Virg. Aen. 4. 118

*In nemus ire parant, ubi primos crastinus ortus
Extulerit Titan, radiusque retexerit orbem,*

and Ovid. Fast. 1. 617

Respiciet Titan actas ubi tertius Idus,

i. e. on the third day after the Ides.

In consequence of this connection, Circe, daughter of Helios (Sol), is termed 'Titanis' and 'Titania,' Colchis the kingdom of his son Aetes 'Titania Tellus,' his chamber beneath the Ocean bed 'Titania antra,' &c.

51. Persia, sc. terra. The sun was an object of worship among the ancient Persians, as presenting a symbol of the pure fire or light, the sacred element of Ormuzd. Xenophon in his Cyropaedia, 8. 3, 12, gives an account of a magnificent sacred procession: *First of all came bulls crowned with garlands, and after the bulls horses were led along, an offering to the Sun.* It is curious that the cause here assigned by Ovid for the sacrifice of the horse is the same with that adduced by Herodotus in reference to a similar rite among the Massagetae, 1. 216:—*The only god worshipped by*

occurs in Homer, ought to be considered as a contraction for *Ἡπεριων* (i.e. Son of Hyperion), seems altogether untenable.

¹ Theog. 134. 371. 1011.

² See note on 25. 11. So Hymn. Cer. 25. 74. See also Apollod. 1. 1, 3; 1. 2, 2. In the Homeric Hymn (31) to Helios, he is addressed as the offspring of Hyperion and his sister Euryphaessa.

³ Festus remarks the confusion—*Hyperionem alii patrem solis, alii ipsum, quod eat supra terras, ita appellatum putabant.*

them is the Sun, to whom they offer horses; and the reason is this, they present to the swiftest of the gods the swiftest of mortal creatures.

53. **Triplioi . . . Dianæ.** If we trace back Grecian mythology to its earliest forms, we shall find that Selene (Luna) the Moon-goddess, Artemis (Diana) the Huntress-goddess sister of Apollo, Persephone (Proserpina) daughter of Demeter (Ceres) and wife of Hades or Pluto, were all considered separate divinities, while Hecate, who by Hesiod in the *Theogony*¹ and subsequent writers, was represented as distinct from these, is merely another name, or rather epithet, of Artemis. In process of time a strange and complicated combination arose. Apollo being mixed up with Helios the Sun-god, his sister Artemis was considered the same with Selene the Moon-goddess; Hecate, again, was confounded with Persephone, and being, as we have seen, originally the same as Artemis, she was worshipped as a threefold power. Again, the Latin Diana was identified with the Greek Artemis, and hence with Hecate, who is thus spoken of by the poets as a 'Diva triplex,' Luna in heaven, Diana on Earth, Proserpina in the infernal regions; thus Dido in Virgil, *Aen.* 4. 510, when about to die,

*Ter centum tonat ore deos, Erebumque, Chaosque,
Tergeminamque Hecaten, tria virginis ora Dianæ.*

And Hor. *Od.* 3. 22

*Montium custos nemorumque, Virgo,
Quæ laborantes utero puellas
Ter vocata audis, adimisque leto,
Diva triformis.*

Pro virgine. Iphigenia. We have already alluded briefly to this sad history in the Introduction to 2. According to Euripides, the sacrifice of the maiden was not consummated; but at the moment when the knife was about to be plunged into her bosom, Artemis bore her away to Tauris, leaving in her stead a doe before the altar. The tale was invented after the time of Homer, who merely mentions the name 'Iphianassa' as that of one of the three daughters of Agamemnon.

55. The **Sapæi** were Thracians who dwelt in the mountains around the valley of Nestus (Karasou) immediately to the north of Philippi. Ovid passed through their country on his way to Tomi, the place of his banishment.

56. **Hæmus** (The Balkan) was the general name given to the whole of the eastern portion of the great chain of mountains by which Thrace

¹ 409. The genuineness of the passage is more than doubtful.

and Macedonia were separated from the valley of the Danube. The range, as it extended westward, bore the names of Mons Scomius, Mons Orbelus, Mons Scardus, Mons Bertiscus, &c.

Dogs were sacrificed at Rome also, on the Robigalia and Lupercalia. See 23. 36, and Plutarch. Quaest. Roman.

57. 'The stern guardian of the country' is Priapus, a deity whose statues adorned the gardens and pleasure-grounds of the Romans, but who was a stranger to the mythology of Italy, and unknown to the earlier Greeks. He is not mentioned either by Homer or Hesiod, nor does his name occur in the work of Apollodorus, who flourished 140 B.C., while Strabo¹ expressly asserts that his rites were introduced at a late period. The principal seat of his worship, from which it spread westward, was the Mysian city of Lampsacus on the Hellespont, well known in Athenian history², and peculiarly celebrated for its vineyards, on which account it was assigned by the great king to Themistocles, to supply his table with wine, in like manner as Magnesia furnished him with bread, and Myus with pulse.

Among the Greeks and Romans, Priapus was regarded simply as a rural deity who protected flocks and herds, and exercised an especial superintendence over gardens and bees. Thus Virgil, Ecl. 7. 33

*Sinum lactis, et haec te liba, Priape, quotannis
Expectare sat est; custos es pauperis borti.
Nunc te marmoreum pro tempore fecimus, at tu,
Si fetura gregem suppleverit, aureus esto,*

and in G. 4. 109

*Invitent (sc. apes) croceis balantes floribus borti,
Et custos furum atque avium cum falce saligna
Hellespontiaci servet tutela Priapi,*

while Ov. Trist. 1. 10, 25, applies to him the general epithet 'ruricola'—

*Dardaniumque petit, auctoris nomen habentem,
Et te ruricola, Lampsace, tuta deo.*

By Martial, 8. 40, he is treated with little respect, being appointed guardian of a thicket kept for fire-wood, and threatened with being himself cut up into billets should he neglect his charge. In the Anthology we find that fishermen considered him one of their patrons. Moschus, in his lament for Bion, classes Priapi (in the plural) along with Satyrs and Pans,

¹ Lib. 13.

² The Lampsacenes, in later times, offered a strenuous resistance to Antiochus, and were received into alliance by the Romans, 170 B. C.

while in Theocritus his statue is placed by shepherds near a shady spring in company with the Nymphs.

But although in foreign lands the attributes of Priapus were thus restricted, he received higher homage in his own city, the inhabitants of which honoured him above all gods, declaring that he was the son of Dionysus (Bacchus) and Aphrodite (Venus). According to other authorities his mother was a Naiad, or Chione; while by the Roman comic writer Afranius, he is called 'the son of a long-eared father,' which some interpret to mean Pan, others a Satyr, others an Ass! The last-mentioned animal was offered to him in sacrifice, as we learn from the passage before us.

Priapus was usually represented with a falx, or crooked gardener's knife, in his hand, and sometimes a cudgel to drive away thieves; his lap was filled with all kinds of fruit. A cornucopia was placed in his arms, and his figure was distinguished by other emblems of fruitfulness. Those who may wish for further information regarding this deity will find everything of importance in Voss's *Mythologische Briefe*, B. 75.

65. *Dis proxima*. In reference to birds flying aloft towards the abodes of the gods.

66. *Nunc penna...nunc...ore*. Hence in the discipline of the augurs, birds were divided into 'praepetes' and 'oscines'; the former yielded omens by their flight, the latter by their cries.

71. *Defensa...Capitolia*. See the account given in Livy 5. 47. Plutarch tells us that, even in his time, in commemoration of this event, there was an annual procession, in which a dog was borne along impaled upon a stake, and a goose was carried in a litter as if in triumph.

Plin. H. N. 10, 22 *Est anseri vigil cura, Capitolio testata defenso, per id tempus canum silentio proditis rebus. Quamobrem Cibaria anserum in primis Censores locant*.

72. *Inachi*. Io, daughter of Inachus, who fled from Argos to avoid the jealous fury of Juno, and upon the banks of the Nile bore Epaphus to Jupiter. She was afterwards confounded with the Egyptian goddess Isis, the wife of Osiris. Juvenal speaks of the goose as an offering to the latter, S. 6. 540

*Vt veniam culpa non abnuat, ansero magno
Scilicet, et tenui popano corruptus Osiris.*

Iœcur. The ancient epicures attached peculiar importance to the liver of the goose, and, like those of modern times, had recourse to various

expedients, by means of which it became diseased and swelled to an enormous size¹. As the most dainty morsel it was offered to Isis.

74. Compare Ov. Met. II. 596, describing the abode of sleep—

*Non vigil ales ibi cristati cantibus oris
Evocat Auroram, nec voce silentia rumpunt
Sollicitive canes, canibusve sagacior anser.*

19.

FEBRVA.

FAS. II. 19.

1. **Piamina.** The word 'piamen,' if the reading be correct, is manifestly equivalent to 'piaculum,' and signifies an atonement or purification of any description. 'Piamentum' occurs in Pliny in the same sense.

3. **Rege.** The 'Rex Sacrorum,' 'Rex Sacrificiorum,' or 'Rex Sacrificulus,' as he is variously denominated, was a priest appointed after the expulsion of Tarquinius to superintend certain holy rites which had always been performed by the kings in person². His wife was termed Regina, and the place where he offered sacrifice 'Regia'.³

Flamine. The 'Flamen Dialis,' the peculiar priest of Jupiter, who, among other rights and privileges, was attended by a lictor (see v. 5), and had a seat in the senate in virtue of his office. His wife, the 'Flaminica' (see v. 9), was invested with a sacred character, since her assistance was required in performing certain ceremonies, and consequently, if she died, the Flamen was obliged to abdicate his office.

The custom here mentioned is not elsewhere described, but fleeces of wool were employed for many solemn purposes, as, for example, to form the tufts on the summit of the priest's cap 'Apex,' to encircle the olive-branches which formed the badges of suppliants, to wreath the head of the victims led forth to sacrifice, &c.

6. **Mica.** See note on line 4 of preceding Extract.

10. Heinsius would substitute 'spinea' for 'pineae,' because we know from various ancient authors that the wood of the white-thorn was believed to possess peculiar virtue. See note on v. 26 of the next Extract.

12. **Intonsos...avos.** See note on 6. 8, and compare Tibullus 2. 1, 34.

¹ See Athenaeus 9. 32, Hor. S. 2. 8, 88, Plin. H. N. 10. 22, Martial 13. 58, Juvenal 5. 114.

² Liv. 2. 2, Dionys. Hal. 4. 74.

³ See Fest. in verb.; Serv. Virg. Aen. 8. 363; Ascon. in Orationem pro Milone c. 14; Macrob. S. 1. 15.

14, 15. See quotation from Festus in the Introduction to this Extract.

16. *Ferales* ... dies. See Introduction to the following Extract.

19-28. These lines refer to the position and treatment of a homicide in the heroic ages. The shedder of blood, whether the deed had been the result of passion or of accident, was obliged to flee from his country as an outlaw, to shun the altars of the gods and all religious assemblies, to wander an exile and an outcast, avoided by his fellow-men as one under the ban of heaven, until he found some friend in a foreign land willing to perform the ceremonies of expiation, and restore him pure and holy to his former station in society. These rites were twofold, being designed to appease the spirit of the slain and the deities of the nether world, and also to remove the stain or pollution contracted by the murderer. The last, the *κάθαρσις* or purification, was effected by swine's blood and the water of a running stream. The student will find much curious, interesting, and valuable information upon this topic, in the Dissertations on the Eumenides of Aeschylus by C. O. Muller, a translation of which has been published in this country.

21. *Pelea*. Jupiter carried off Aegina, one of the twenty daughters of the river Asopus, and conveyed her to the island which afterwards bore her name, but which at that time was called Oenone. There she gave birth to Aeacus, the most holy of men, who, after death, was honoured by Hades, and appointed to keep the keys of the infernal regions. Aeacus wedded Endeis, daughter of Cheiron, by whom he was the father of Peleus and Telamon¹, while by Psamathe, daughter of Nereus, he had Phocus. Phocus having become preeminent in athletic exercises, his brothers Peleus and Telamon took counsel against him, and slew him treacherously². The guilty deed having been discovered, the murderers were driven forth from Aegina by their sire. Telamon took refuge in Salamis with Cychreus³, who, dying childless, bequeathed to him the sovereignty. He married Periboea, granddaughter of Pelops, who bore him Ajax; he afterwards accompanied Hercules against Troy,

¹ According to Pherecydes, Telamon was not the brother but the friend only of Peleus, being son of Actaeus and Glaucé daughter of Cychreus.

² They cast lots which should do the deed. The lot fell upon Telamon, who killed Phocus with a 'discus' while they were engaged together in gymnastic exercises.

³ Cychreus was the son of Poseidon and Salamis daughter of Asopus.

and by his captive Hesione, daughter of Laomedon, he became the father of Teucrus.

Peleus, on the other hand, fled to Phthia, to Eurytion son of Actor, by whom he was purified from the blood-stain, but having joined in the hunt against the boar of Calydon, he slew his host unawares, with a javelin aimed at the wild beast.

Quitting Phthia he took refuge with Acastus king of Iolcus, by whom he was purified from this fresh stain, and, after many romantic adventures, received in marriage Thetis, daughter of Nereus. The fruit of this union was Achilles¹.

21. **Actoriden**, i. e. Patroclus. Menoetius, son of Actor², was one of the Argonauts, and father of Patroclus by Sthenele, daughter of Acastus³. Patroclus, in boyhood, dwelt at Opus, where he killed Clysonymus, son of Amphi-damas, and, fleeing along with his sire, took refuge with Peleus, where he became the chosen friend of Achilles, whom he accompanied to Troy. From the above genealogy it will be seen why Patroclus is so often termed Menoetiades as well as Actorides.

24. **Phasida**, i. e. Medea, daughter of Aeetes, king of Colchis on the Phasis. Having fled with Jason to Greece, she afterwards slew their children to avenge herself for her husband's perfidy in contracting a fresh marriage with Glauce, daughter of Creon, king of Corinth. She made her escape in a chariot drawn by winged serpents, which she received from Helios, and directed her course to Athens, where she married Aegeus, father of Theseus⁴.

25. **Amphiaraides**, i. e. Alcmaeon. Amphiaras, son of Argive Oicleus, was an Argonaut, and one of the hunters of the boar of Calydon. He married Eriphyle, daughter of Bias and Pero, and sister of Adrastus king of Argos, by whom he had two sons, Alcmaeon and Amphilocus. Being gifted with prophetic powers, he foresaw that all the chiefs who should join in the war against Thebes, waged by Polynices against his brother Eteocles, would perish, except Adrastus. Hence he refused to take part in the expedition, and endeavoured to

¹ The substance of the above narrative will be found in Apollod. 3. 12, 7. seqq. It differs slightly from the account followed by Ovid, according to which Acastus purified Peleus from the blood of Phocus.

² Apollod. 1. 9, 16. This Actor must not be confounded with Actor, father of Eurytion. See Heyne, Obs. on Apollod. vol. ii. p. 310.

³ The ancients differed with regard to the mother of Patroclus; see Apollod. 3. 13, 8.

⁴ Apollod. 1. 9, 28.

dissuade others. But Eriphyle having been gained over by the gift of a necklace, bestowed by Polynices, entrapped her husband into a promise, and he was compelled to go forth, charging, however, his sons to slay their mother when they should have attained to manhood.

Alcmaeon was the leader of the second expedition against Thebes, called the war of the Epigoni, the leaders being the sons of those chiefs who had been killed in the former struggle. After the fall of Thebes, Alcmaeon, in obedience to the commands of his father, confirmed by the oracle of Apollo, put his mother to death. He became mad in consequence, and betook himself first to Oicleus, and then to Phygeus of Psophis. By the latter he was purified, and received his daughter Arsinoe in marriage; but the land having ceased to bear fruit, by the advice of the oracle he repaired to the fountains of the Achelous, by whom the blood-stain was finally removed¹.

Naupactoo Acheloo. Naupactus (called Lepanto by the Venetians, Nepacto by the modern Greeks, and Enebatche by the Turks) was situated on the Corinthiacus Sinus (G. of Lepanto), at the western extremity of the territory of the Locri Ozolae. According to tradition, it derived its name from the circumstance that the Heraclidæ there constructed the fleet (*ναῦς, πηγνυμ*) with which they invaded the Peloponnesus. It was in the hands of the Athenians during the war with Sparta, and was a naval station of the greatest importance. See Thucydides *passim*.

The Achelous (Aspropotamo), one of the most important and celebrated rivers in Greece, rises in the northern ridges of Mount Pindus, and, after flowing nearly directly south for one hundred and thirty miles, falls into the sea opposite to the cluster of little islands called Echinades. In the latter part of its course it formed the boundary between Acarnania and Aetolia.

It ought to be remarked that Naupactus is at least thirty miles east from the mouth of the Achelous.

31-36. Ovid here explains his views with regard to the constitution of the Roman year, pointing out that it originally consisted of ten months.

This passage will be understood by referring to the general introduction to the Fasti—section on the Roman year. Ovid here asserts, that when the months of Ianuarius and Februarius were added to

¹ See Apollod. i. 8, 2; i. 9, 13 and 16; 3. 6, 2; 3. 7, 2 and 3, &c.

the original year of Romulus, Ianuarius was placed at the beginning, as being sacred to Janus, the deity presiding over the commencement of all things; while Februarius stood at the end, containing as it did the festivals of Terminus, the god of boundaries, and of the Manes or Spirits of those who have finished their mortal career. He adds, that the Decemvirs introduced the change by which Februarius was made to follow immediately after Ianuarius. This last piece of information is to be found in no other ancient author.

20.

FERALIA.

FAS. II. 533.

2. *Exstinctas...pyras.* 'Pyra' is taken here to mean the 'place of sepulture,' and so also 'bustum' in v. 19. These sacrifices, it must be observed, were public, and without reference to individual spirits, and must be distinguished from the private funeral solemnities of the 'Sili-cernium' and 'Novemdialis Cena.'

5. *Porrectis...coronis.* The verb 'porricio' is a technical word belonging properly to the discipline of the Pontifices and Haruspices, and signifies 'to place the entrails of the victim upon the altar;' or in a more general sense, 'to present an offering to the gods'.¹ Thus Plaut. Pseud. 1. 3, 31

*si sacrificem summo Iovi,
Atque in manibus exta teneam, ut porriciam, interea loci
Si lucri quid detur, potius rem divinam deseram.*

So also Livy 29, 27, when describing the impressive sacrifice offered up when the fleet sailed under the command of Scipio to invade Africa, *Secundum eas præces cruda exta victimæ, uti mos est, in mare porrici, tubaque signum dedit proficiscendi.* And Virg. Aen. 5. 236

*Vobis lætus ego hoc candentem in litore taurum
Constituam ante aras voti reus, extaque salsos
Porriciam in fluctus, et vina liquentia fundam.*

And again 774

*Ipse, caput tonsæ foliis evinctus olivæ,
Stans procul in prora pateram tenet, extaque salsos
Porricit in fluctus ac vina liquentia fundit.*

In almost all passages where this word occurs, it has been confounded by transcribers with 'proiicio,' and hence in the line before us several MSS. and edd. read 'proiectis...coronis,' which they explain, 'garlands

¹ See Macrob. S. 3. 2.

that had been thrown away in the streets by persons returning home from an entertainment.'

6. *Mica salis*. See note on Ov. Fast. 18. 4.

7. *Ceres*, i. e. corn or flour.

Violæque solutæ, 'loose,' i. e. not woven into a chaplet.

10. *Sua verba*, 'appropriate words;' the words belonging to such solemnities.

13, 14. This refers to the funeral games celebrated in Sicily by Aeneas in honour of his sire, which are described at length in the fifth book of the Aeneid. *Solemnia* is here simply 'annual.'

16. *Parentales... dies*. 'Parentare,' whence are formed 'parentalis' and 'parentalia,' signifies strictly 'to perform the funeral rites of parents or near relations,' but is used in the general sense of 'to perform rites in honour of the dead,' 'to appease the spirits of the deceased.' Thus *Caes. B. G. 7. 17 Praestare, omnes perferre acerbitates, quam non civibus Romanis, qui Genabi perfidia Gallorum interissent, parentarent*, and *Livy 24. 21 Secundum Hieronymi caedem primo tumultuatum in Leontinis apud milites fuerat, vociferatumque ferociter parentandum regi sanguine coniuratorum esse*. In *Ovid, Trist. 4. 10, 87*, we read,

*Fama, parentales, si vos mea contigit, umbras,
Et sunt in Stygio crimina nostra foro,*

where 'parentales umbrae' means simply 'shades of my parents.'

17. *Omne ab isto*. The evil deed is here represented poetically as being itself the augury or token of the misfortunes which would follow.

18. *Suburbanis*. It must be remembered that the dead were always burned or buried without the walls of the city, in obedience to the law of the XII Tables¹, which enacted

'HOMINEM MORTVVM IN VRBE NE SEPELITO NEVE VRITO.'

22. *Deformes*, i. e. 'unsightly,' 'horrible to look upon.' Compare *Virg. G. 1. 476*

*Vox quoque per lucos vulgo exaudita silentes
Ingens, et simulacra modis pallentia miris
Visa sub obscurum noctis.*

Vulgus inane, 'an airy crowd.'

25. *Viduae cessate puellae*, 'ye widows refrain, during this festival, from entering into wedlock.' '*Viduae puellae*' are widowed dames, distinguished from the maiden brides of the next couplet. Compare v. 33 of the following Extract, from which we perceive that marriage was prohibited during the Lemuria also. On the meaning of 'viduus'

¹ *Cic. de Legg. 2. 23.*

consult note to 6. 2. 'Puella' is frequently used to signify a matron, thus Hor. Od. 3. 22, 2

*Montium custos nemorumque, Virgo,
Quae laborantes utero puellas
Ter vocata, audis, adimisque leto,
Diva triformis.*

26. *Pinea taeda*. A Roman bride was always escorted home by torch-light from the dwelling of her parents. Hence 'taeda iugalis,' or 'taeda' alone, is frequently used to signify marriage, e.g. Catull. 64. 303

Nec Thetidis taedas voluit celebrare iugales.

Ov. Her. 6. 134

Me tibi, teque mihi taeda pudica dedit, &c.

With regard to the epithet 'pineae,' although we know that the fir-tree has been always extensively used for torches, on account of its unctuous sap, yet both here, in the last Extract v. 10, in Catullus 61. 15, and similar passages, many scholars argue, with some plausibility, that we ought to substitute 'spinea,' on account of the peculiar virtues attributed to the white-thorn by the ancients. Thus Varro, quoted by Charisius¹, *In Asia fax ex spina alba praefertur, quod purgationis causa adhibetur*. Again, Festus in verb. 'Patrimi,' *Patrimi et matrimi pueri praetextati tres nubentem deducunt: unus, qui facem praefert ex spina alba, quia noctu nubebant; duo, qui tenent nubentem*. And Plin. H. N. 16. 18 *Spina nuptiarum facibus auspiciatissima, quoniam inde fecerint pastores qui rapuerunt Sabinas, ut auctor est Masurius*. See also Ov. Fast. 6. 129 and 165.

27. *Cupidæ*. 'Cupienti accelerare filiae nuptias' G.

28. It was the custom to divide the hair of the bride, on the morning of her nuptials, with the point of a spear, which, according to Festus, had been thrust into the body of a gladiator: *Caelibari hasta caput nubentis comebatur, quae in corpore gladiatoris stetisset abiecti occisique* (Festus in verb. 'Caelibaris'). Plutarch², in his Roman Questions, asks: *Why do they divide the hair of brides with the point of a spear?* (αλχμῇ δοπαρίου), and Arnobius adv. Gent. 2. 67 *Nubentium crinem caelibari hasta mulcetis?* The best of the various reasons assigned for this practice by Festus and Plutarch is one adduced by the former, *quod nuptiali iure imperio viri subiicitur nubens: quia hasta summa armorum, et imperii est*.

¹ P. 117, ed. Putsch.

² He mentions the custom in his life of Romulus also.

What the meaning of the epithet 'recurva' may be it is difficult to say, unless it refers to the position in which the spear was held. There seem to be no grounds whatever for the idea that the instrument employed was not a real spear, but only an 'acus comatoria' or 'hair pin;' no such conclusion can be drawn from the word *δοράτιον*, 'a little spear,' in Plutarch.

35, 36. These rites are not to extend beyond the period when there are as many days remaining in the month as the measure employed by the poet contains feet. But Ovid is here writing in Elegiac verse, each couplet of which contains eleven feet, therefore the Feralia, the last day of the solemnities, must have taken place on the eleventh day from the end of the month, that is, on the 18th of February, and this corresponds exactly with the ancient Calendars in which the festival is set down for XII. Kal. Mart.

37. *Iusta ferunt*. 'Iusta ferre;' 'iusta facere;' 'iusta conficere;' 'iusta solvere;' signify technically 'to perform the last duties to the dead;' 'to render to the dead their lawful dues.'

39, 40. On the same day with the Feralia certain spells and magic rites were performed to avert the influence of evil tongues, the goddess invoked being named 'Dea Tacita,' 'Dea Muta.' These cabalistic ceremonies are now described.

41. *Tria tura*, i. e. three grains of incense. Observe that the *three* grains are grasped with *three* fingers, and below, *seven* beans are turned in the mouth; all odd numbers, and especially the numbers three, seven, and nine, being supposed to possess peculiar mystical virtue.

43. *Cantata...licia*, 'enchanted threads,' i. e. threads over which spells have been pronounced. The 'licia' were of wool taken from the extremity of the 'stamen,' being used to attach the web to the loom; those described in the Pharmaceutria of Virgil (73) consist each of three plies of different colours—

*Terna tibi haec primum triplici diversa colore
Licia circumdo, terque banc altaria circum
Effigiem duco: numero deus impare gaudet*

* * * * *

*Necte tribus nodis ternos, Amarylli, colores;
Necte, Amarylli, modo: et, Veneris, dic, vincula necto.*

Compare also the Ciris 371

*Terque novena ligat triplici diversa colore
Fila; ter in gremium mecum, inquit, despue, virgo,
Despue ter, virgo; numero deus impare gaudet.*

Pliny mentions that the *licia* taken from a web, when tied in seven or nine knots, were believed to be a remedy for certain diseases: H.N. 28. 4.

43. **Plumbo.** So the best MSS. One has 'rhombo,' a reading preferred by many editors. The meaning will be the same whichever we adopt, the object indicated being the magic reel (*ρόμβος*, 'rhombus,' 'turbo'), one of the principal implements employed by ancient sorceresses. It was made either of lead or brass, or of more costly materials¹, and, as the name denotes, was usually four-sided, but sometimes triangular, three being the most perfect of numbers. To this the '*licia*' were attached, and as the witch whirled it round she was believed to sway her victim according to her will, the spell being dissolved by reversing the motion. When used as a love charm, a wren (*Ἰουγξ*) was bound to the instrument, or its entrails were twisted round the spokes, that bird, from the constant agitation of its head and tail, being considered emblematic of the fickle and unquiet nature of the passion. The following passages will illustrate what we have said, and the student who wishes to prosecute the subject farther may refer to the authorities quoted below²—

Theocrit 2. 17

Ἰουγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα:
Wren, drag him home, drag home my faithless man;

and v. 30

Κ' αἷς διναῖθ' ὅδε ρόμβος ὃ χάλκεος, ἐξ Ἀφροδίτας
ὥς τήνος δανοῖτο πύθ' ἀμετέραισι θύραισι:
And as this brazen wheel of Love whirls round,
So to my home may be with whirl back bound;

Prop. 2. 28, 35

Deficiunt magico torti sub carmine rbombi,
Et tacet extincto laurus adusta foco;

and 3. 6, 25

Non me moribus illa, sed berbis, improba vicit,
Staminea rbombi ducitur ille rota;

¹ See Brunck. *Analect. Epigramm.* p. 172.

² Schol. on Pind. *Pyth.* 4. 381, *Nem.* 4. 56, Schol. on Theocrit. 2. 17, 30, Schol. on Lycophr. 310. The notes of the different commentators on the above passages, of Schneider on Xenoph. *Mem.* 3. 11, 17, and Voss on Virg. *Ecl.* 8. 68.

Hor. Epod. 17. 6

*Canidia, parce vocibus tandem sacris,
Citumque retro solve, solve, turbinem;*

Ovid, Amor. 1. 8, 7

*Scit bene quid gramen, quid torto concita rhombo
Licia, quid valeat virus amantis equae;*

Lucan 6. 458

*quos non concordia misti
Alligat ulla tori, blandaque potentia formae,
Traxerunt torti magica vertigine fili;*

Martial 9. 30, 9

*Quae nunc Thessalico lunam deducere rhombo,
Quae sciet bos illos vendere lena toros?*

21.

LEMVRIA.

FAS. V. 419.

1. **Hinc ubi, &c.** The last phenomenon mentioned was the setting of the Scorpion, which happened, according to the Calendars, on the 6th of May.

3. **Nocturna**, 'celebrated by night.'

4. **Inferiae** is the general term for all sacrifices or oblations to the shades of the deceased. Thus Festus, *Inferiae sacrificia quae Diis Manibus fiebant.*

5. **Annus erat brevior.** The Roman year consisted originally of ten months, commencing with March. See Appendix on the Roman Year.

Februa. See Introduction to 19.

6. **Iane biformis.** See note on 9. 85.

8. **Compositi**, 'laid to rest in the grave.' Compare Hor. S. 1. 9, 26.

Est tibi mater?

*Cognati, quis te salvo est opus? Haud mihi quisquam,
Omnes composui—Felices! nunc ego resto.*

Busta. See note on 20. 2, and cf. v. 19.

9. **Maiorum nomina.** This derivation of the name of the month 'Maius' will be found discussed in the Appendix on the Roman Year.

13. **Ille**, i. e. that man who is mindful of ancient ceremonies.

15. **Signaque, &c.** The commentators suppose this to mean 'snaps his fingers.' Looking, however, to the exact signification of the words, we should rather suppose that some gesticulation is here indicated, in

which the thumb was laid along the palm and then grasped by the fingers. Compare Met. 9. 299, where Lucina is represented as retarding the birth of Hercules by various spells, among others by clasping her hands,

digitis inter se pectine iunctis
Sustinuit nixus.

18. **Fabas.** We have seen in the last Extract that the old woman who is represented as propitiating the 'Dea Tacita,' among other spells, binds the enchanted threads to the magic wheel,

Et septem nigras versat in ore fabas.

It is somewhat difficult to understand the origin of the numerous and very widely diffused superstitions connected with this simple vegetable. As illustrations, we may quote Festus, *Fabam nec tangere nec nominare Diali flamine licet, quod ea putatur ad mortuos pertinere. Nam et lemuralibus iacitur larvis, et parentalibus adhibetur sacrificiis, et in flore eius luctus literae apparere videntur.* And Nonius Marcellus, *Lemures, larvæ nocturnæ et terrificationes imaginum et bestiarum. Varro de vita populi Romani libro primo:—Quibus temporibus in sacris fabam iactant noctu ac dicunt se Lemurios domo extra ianuam eiicere.* Also Plin. H. N. 18. 12 *Quin et prisco ritu fabasta suæ religionis Diis in sacro est praevalens pulmentari cibo, et bebetare sensus existimata, insomnia quoque facere. Ob hæc Pythagorica sententia damnata: ut alii tradidere, quoniam mortuorum animæ sint in ea. Qua de causa parentando utique adsumitur. Varro et ob hæc Flaminem ea non vesci tradit, et quoniam in flore eius literae lugubres reperiantur.*

With regard to the well-known precept of Pythagoras, *κράναι ἀπέχεσθαι*, Cicero remarks, *De Divin.* 1. 30 *Iubet igitur Plato, sic ad somnum proficisci corporibus affectis, ut nihil sit, quod errorem animis perturbationemque afferat. Ex quo etiam Pythagoricis interdictum putatur, ne faba vesceretur, quod habet inflationem magnam is cibus, tranquillitati mentis vera querentis contrariam*¹.

19. **Aversusque iacit**, i. e. throws them away with his head turned in the opposite direction, or, in other words, 'throws them behind him.' So Virgil's sorceress commands her assistant, *Ecl.* 8. 101

Fer cineres, Amarylli, foras, rivoque fluenti
Transque caput iace, nec respexeris, &c.

¹ See also Hor. S. 2. 6, 83; and Scholiast. Aul. Gell. 4. 11; 10. 15; Fragment of Varro De Vita Populi Romani, &c.

20. His, &c., 'with these beans I ransom myself and mine,' i. e. I buy off the ghost.

23. *Temessaesque...aera*. Temese was a town in the territory of the Bruttii, immediately south of Terina, with regard to which Strabo says, *After Laus the first town of the Bruttii is Temese, which they now call Tempsa. It was founded by the Ausones, and then colonized by the Aetolians under Thoas, who were expelled by the Bruttii. Both Hannibal and the Romans ground down the Bruttii. This they say is the Temese mentioned by Homer, and not Tamesus (for it is pronounced in both ways) in Cyprus; copper mines are pointed out in the neighbourhood, which now are exhausted.* The passage in Homer is *Odyss. i. 184*, where Pallas, under her assumed character of Mentor, declares to Telemachus,

*Now hither have I come with ship and crew,
O'er the dark main, freighted with iron bright,
Sailing to men who speak a foreign tongue,
To Temese for brass.*

The place is mentioned in Livy, Cicero, and many other authors. Ovid alludes again to its mines, *Met. 15. 707*

Hippotadaeque domos regis, Temesesque metalla,
and Statius *S. i. 1, 42*

Et quis se totis Temese dedit bausta metallis.

With regard to the usage described in the lines before us, Sophron in his *Mimes*¹ tells us that ghosts are scared away by the barking of a dog, or by the tinkling of brass; and we learn from the Scholiast on Theocritus², that brass was considered a pure metal, possessing many virtues in removing pollutions, on which account it was sounded in eclipses of the moon and in matters relating to the dead.

28. Ovid, in the lines omitted, calls upon Mercury, who in the character of *ψυχοπομπὸς*, or conductor of the dead, might be supposed to be acquainted with all matters appertaining to spirits, to communicate the desired information. Mercury answers the appeal, and tells a story how the shade of Remus appeared to his brother and demanded that some honours should be paid to his Manes; in consequence of which a festival was instituted and called 'Remuria,' a term which in process of time was corrupted into 'Lemuria.' Krebs quotes Porphyrio on Horat. *Ep. 2. 2, 209* *Lemures dictos esse putant quasi Remures a Remo, cuius occisi umbram frater Romulus quum placare vellet Lemuria instituit.*

33. Compare lines 25-29 of 20, and read the notes.

¹ Quoted by Scholiast on Lycophron, v. 77.

² *Eidyll. 2. 36.*

35, 36. He supposes that the circumstance of the 'Lemuria' being celebrated during May, gave rise to the idea that it was unlucky to marry during this month, a superstition, he it remarked, which prevails with full force in Scotland to this hour.

37, 38. The 'Lemuria' as we have already remarked, were celebrated during three days, but these did not follow in succession, 'continuata,' being the 9th, the 11th, and the 13th of the month.

22.

TERMINVS.

FAS. II. 639.

3, 4. Compare Tibullus I. I, 11

*Nam veneror, seu stipes habet desertus in agris,
Seu vetus in trivio florea sarta lapis.*

4. Sic quoque. Even thus, although represented by an emblem so humble, by a stock or a stone, thou dost possess the power of a god.

5, 6. Te duo, i. e. the two proprietors of adjoining lands pay homage to thee, each on his own side crowning thee with a garland, each presenting thee with a cake. 'Bina' here, as frequently even in prose is equivalent to 'duo.'

6. Liba. The 'libum' was a cake much used in sacrifices, the ingredients of which were cheese, wheaten flour, and an egg. Cato R. R. 75 gives the receipt—*Libum hoc modo facito. Casei P. II. bene disterat in mortario: ubi bene distriverit, farinae siligineae libram, aut si volēs tenerius esse, selibram similaginis solum eodem indito, permiscetoque cum caseo bene: ovum I. addito, et una permisceto bene. Inde panem facito. Folia subdito: in foco caldo sub testu coquito leniter.* These 'Liba' were called ἱρπια by the Greeks.

7. Curto testu, 'in a potsherd.' The epithet 'curtus' is frequently applied to cracked or broken pottery, e. g. Juvenal, S. 3. 270

*Respice nunc alia ac diversa pericula noctis,
Quod spatium tectis sublimibus, unde cerebrum
Testa ferit, quoties rimosa et curta fenestris
Vasa cadunt; quanto percussum pondere signent
Et laedant silicem,*

and Martial, 3. 82, 3

Curtaque Ledaē sobrius bibat testa.

The form *testu*, from the nominative '*testus*,' is found here and elsewhere in the best MSS., and is recognised by the old grammarians: Nonius Marcellus notices also '*testum*' in the neuter gender.

9. *Minuit*. Cuts down the wood into small billets.

10. *Et solida*, &c. He forces stakes into the ground to serve as support for the pile which he is building up. '*Pugnat*' expresses the effort required to thrust them firmly into the hard, '*solida*,' earth.

11. *Irritat*, '*stimulates*.' He endeavours to kindle the heap into a blaze with fragments of dry bark. Compare Met. 8. 641

*Inde foco tepidum cinerem dimovit, et ignes
Suscitat besternos: foliisque et cortice sicco
Nutrit, et ad flammam anima producit anili.*

12. *Canistra*, or *Canistri* (these words are not found in the singular) signify baskets either for domestic purposes, or for containing the sacred utensils used in sacrifices, e. g. Iuv. S. 5. 74

*Vin' tu consuetis, audax conviva, canistris
Impleri, panisque tui novisse colorem?*

where '*bread-baskets*' are meant.

13, 14. Compare this couplet with Tibullus, I. 10, 23

*Atque aliquis voti compos liba ipse ferebat,
Postque comes purum filia parva favum.*

15. *Libantur*. See note on 37. 2.

16. *Candida turba*. Clothed in pure white raiment, such as was worn on holidays, or by those engaged in the service of the gods.

Linguis . . favent, '*observe a solemn silence*.' The priest, before commencing a sacrifice, commanded the crowd to be silent, that no ill-omened sound might fall upon his ear and disturb the holy rite. Compare Hor. Od. 3. 1

*Odi profanum vulgus, et arceo:
Favete linguis; carmina non prius
Audita Musarum sacerdos
Virginibus puerisque canto.*

And so Prop. 4. 6, 1

Sacra facit vates; sint cra faventia sacris.

Lastly, Senec. Vit. Beat. 26 *Quotiens mentio sacra literarum intervenierit, favete linguis. Hoc verbum non, ut plerique existimant, a favore trahitur: sed imperatur silentium, ut rite peragi possit sacrum, nulla voce mala obstreperante.* The corresponding Greek expression was εὐφημεῖν.

23. *Ambitio*, from '*ambire*,' properly signifies the act of going round a constituency to solicit their votes, and hence all the feelings which

stimulate a candidate, and all the artifices which he or his friends employ to gain the end. Thus it is used in the sense of 'partizanship,' 'undue favour,' 'partiality,' as in the passage before us, and also in Tacit. Hist. i. 1 *Sed ambitionem scriptoris facile adverseris: obtrectatio et livor pronis auribus accipiuntur.*

25-28. The story here alluded to is to be found in Herodotus i. 82.

27. *Lectus.* If this be the true reading, it refers to a circumstance not noticed by Herodotus. *Nimirum Oibryades, Lacedaemoniorum dux, de Argivis victor, sed letalem in modum vulneratus, priusquam animam exhalaret, tropaeo clipei hostilis inscripsit, digitis cruore oblitis, κατὰ Ἀργείων Ὀϊβρυάδης καὶ Λακεδαιμόνιοι.* Rem narrant plurimi ex antiquis, Herodotus, Plutarchus, Strabo, Pausanias, Maximus Tyrius, Stobaeus, Suidas, Valerius Maximus, alii. Heinsius.

29-32. Livy i. 55 will serve as a commentary upon these lines. The legend is repeated by Lactantius in the passage, a portion of which was quoted in the Introduction to this Extract, and also by Servius in his note on Virg. Aen. 9. 448

*Dum domus Aeneae Capitoli immobile saxum
Accolet.*

Livy has preserved another tradition, according to which *Iuventas*, as well as *Terminus*, refused to quit her shrine in the Capitol, for in the speech of Camillus, 5. 54, we find *Hic Capitolium est, ubi quondam capite humano invento responsum est, eo loco caput rerum summamque imperii fore: hic, quum augurato liberaretur Capitolium, Iuventas Terminusque maximo gaudio patrum nostrorum moveri se non passi.*

33. Festus will explain this couplet: *Terminus quo loco colebatur, super eum foramen patebat in tecto, quod nefas esse putarent, Terminum intra tectum consistere.*

The same observation is repeated nearly in the same words in the passages in Lactantius and Servius referred to above.

35. *Post illud.* 'Post illam constantiam, qua in Capitolio constitisti' G.

Levitas 'est eius, qui facile sinit se moveri, facile cedit aliis' G.

41. *Laurentes agros.* In the geography of the six last books of the Aeneid, the 'Laurentes agri' comprehend the low sandy tract, where, to this day, the 'laurus' grows in great profusion, stretching along the coast south of the mouth of the Tiber; the principal town was Laurentum (Torre di Paterno), the royal abode of Latinus; the site first occupied and fortified by the Trojans was the *Laurens Castrum*. Virg. Aen. 10. 635. See also Heyne, Excursus 3 on Aen. 7.

42. *Dardanio duoi.* Aeneas.

43. *Fibris.* According to Varro, Festus, and the old grammarians, 'fibra' properly signifies 'the extremity of anything,' being the feminine of the obsolete adjective 'fiber,' equivalent to 'extremus.' In the discipline of the Haruspices, the 'fibrae' were the thread-like extremities of the entrails, and especially of the liver, 'caput iocinoris,' to which peculiar importance was attached in the art of divination. Hence 'fibra' is constantly used in reference to the omens derived from the entrails of victims, so Tibull. i. 8, 3

*Nec mihi sunt sortes, nec conscia fibra deorum,
Praecinît eventus nec mihi cantus avis,*

and Virg. G. i. 483, describing the portents which preceded the death of Caesar—

*nec tempore eodem
Tristibus aut exitis fibrae apparere minaces
Aut puteis manare cruor cessavit.*

'Fibra' is also used for entrails collectively, as Ov. Fast. 4. 935

Tura focis vinumque dedit, fibrasque bidentis,

and for the filaments of the roots of plants, as in Cic. Tuscul. 3. 6
Non solum ramos amputare miseriarum, sed omnes radicum fibras evellere.

43, 44. Here was the ancient boundary of the Roman territory, according to Strabo 5. 3, 2 *Between the fifth and sixth milestones from Rome there is a place called Pbestoi (φῆστοι). They point this out as having been the boundary of the Roman territory in the time of Romulus. Both there and in several other places which are considered boundaries, the priests to this day perform the sacrifice which they call Ambarvalia.*

23.

ROBIGO.

FAS. IV. 901.

2. According to Ovid, the commencement of Spring is on the V. Id. Feb.

*En etiam, si quis Borean borriere solebat,
Gaudeat: a Zephyris mollior aura venit.
Quintus ab aequoreis nitidum iubar extulit undis
Lucifer, et primi tempora veris eunt,* Fast. 2. 147,

and in the line before us, the VII. Kal. Mai. is fixed upon as the middle point. On the other hand, Columella 11. 2, 15 and 36 VII. *Idus Feb.*

Callisto sidus occidit; Favonii spirare incipiunt XI. Kal. Maias ver bipartitur, pluvia, et nonnumquam grando.

3. *Pecudem . . . Athamantidos Helles*, i.e. the constellation 'Aries;' the golden-fleeced ram, which bore away Phrixus and Helle, the children of Athamas king of Thebes, when they fled from the persecution of their step-mother Ino. We have the whole story in Ov. Fast. 3. 851 seqq.

4. *Signaque, &c.*, i.e. 'the rains show themselves;' the showers descend; or, 'the showers give indications of the seasons,' which is better. So Fast. 1. 315

*Institerint Nonae; missi tibi nubibus atris
Signa dabunt imbres, exoriente Lyra.*

Exoriturque Canis. Ovid has made a blunder here; the Dog sets at this season; so Columella 11. 2, 37 *Pridie Kalendas Maias Canis se vespere celat: tempestatem significat.* One good MS. indeed has 'occidit atque Canis;' but this is probably a correction. The conjectural emendations of different critics are given in the various readings.

5. *Nomento.* Nomentum (Lamentana Vecchia) was built by a colony from Alba, in the Sabine territory, not far from the river Allia.

*Hi tibi Nomentum, et Gabios, urbemque Fidenam,
Hi Collatinas imponent montibus arces.* Virg. Aen. 6. 773.

It is frequently mentioned by Martial, who possessed an estate in the neighbourhood, e. g. 6. 43

*Me Nomentani confirmant otia ruris,
Et casa iugeribus non onerosa suis.
Hic mihi Baiani soles, mollisque Lucrinus;
Hic vestrae mihi sunt, Castrice, divitiae.*

See also 1. 85; 10. 44; 12. 57.

The road which led to this town from Rome, passed through the Porta Viminalis, and was called the Via Nomentana; it afterwards joined the Via Salaria.

6. *Candida pompa*, 'a procession in pure white raiment.' See note on 22.16.

7. *Antiquae.* The worship of this deity was established, according to Pliny, by Numa.

8. *Extā canis.* Columella mentions the sacrifice of the dog (a sucking puppy), but not the sheep, 10. 342

*Hinc mala Rubigo virides ne torreat herbas,
Sanguine lactentis catuli placatur et extis.*

10. The officiating priest, it appears, was the Flamen Quirinalis.

11. **Aspera**, 'rough,' and so 'scabras manus' below v. 21. So also Virgil, when applying this word to the rust of iron, G. 1. 495

Exesa inveniet scabra robigine pila.

12. **Leve**, i. e. 'smooth,' not roughened by 'scabra,' 'aspera robigo.'

18. **Adusta**. 'Vro,' 'aduro,' &c., are constantly applied to the blighting influence of cold. Thus Cic. Tusc. 2. 17 *Pernocant venatores in nive, in montibus uri se patiuntur*, and Virg. G. 1. 92

*Ne tenues pluviae, rapidive potentia solis
Acrior, aut Boreae penetrabile frigus adurat,*

and in like manner Livy 21. 32 *pecora iumentaue torrida frigore*.

19. **Titan**, the Sun. See note on Hyperion, pp. 221, 222.

23. **Contere** expresses well the slow continued action by which rust wears away and consumes the substance of iron. 'Carpere' also implies a gradual process.

27. **Sarcula**. From the manner in which the 'sarculus' or 'sarculum' is spoken of, it must have resembled very closely a common *boe*. The 'bidens' describes itself, and must have been the same with our *drag*.

28. **Situs**, from 'sino,' is the crust which forms upon anything which is left untouched or neglected. Hence it is put for filth or dirt in general, for the hard surface of land left fallow, for rust, and metaphorically for the effect of sloth upon the mind, e. g. Ov. Amor. 1. 8, 51

*Aera nitent usu, vestis bona quaerit haberi,
Canescunt turpi tecta relicta situ.*

Virg. G. 1. 72

Et segnem patiere situ durescere campum,

Ov. Trist. 5. 12, 1

*Scribis, ut oblectem studio lacrimabile tempus,
Ne pereant turpi pectora nostra situ.*

33. **Mantele**, **mantelium**, or **mantelum**, was a woollen napkin, with a long loose pile, 'villis solutis,' which was sometimes shorn off to make it more smooth. So Virg. Aen. 1. 705

*Dant famuli manibus lymphas, Cereremque canistris
Expediunt, tonsisque ferunt mantelia villis.*

34. **Patera**, from 'pateo,' a sort of shallow ladle employed for pouring libations to the gods.

Acerra ought to be translated 'incense-box.' The frankincense in ancient sacrifices was generally consumed on the altar, not in a vessel constructed for the purpose, as in the ceremonies of the Jewish religion,

and the Roman Catholic Church. When a censer was employed, it was called 'turibulum.'

36. *Obscaenae*. See note on l. 119.

39. *Est Canis, Icarium* dicunt, &c. Every constellation had a legend attached to it. Homer and Aratus call Sirius the dog of Orion. The tale with regard to Procyon, which explains the epithet 'Icarius,' is as follows:—

Dionysius visited Attica during the reign of Pandion, and was hospitably entertained by Icarius, who received from him a slip of the vine, and was instructed in the art of making wine. Eager to communicate to mankind the bounties of the god, he offered the new beverage to some shepherds, who, tempted by its pleasant flavour, drank copiously, became intoxicated, and then, supposing that they had been poisoned, slew Icarius. Upon recovering their senses, perceiving what they had done, they buried their victim. His daughter Erigone discovered the dead body by the aid of a favourite dog, named Maera; and after bewailing the loss of her father, hung herself in grief. Father, daughter, and dog, all became constellations. Icarius is Boötes, Erigone is Virgo, Maera is Procyon¹.

Compare Fast. 5. 723

Nocte sequente diem Canis Erigoneius exit,

and Amor. 2. 16, 4

Sol licet admoto tellurem sidere findat,

Et micet Icarii stella proterva Canis.

Sirius and Procyon are often confounded. There were two constellations known to the Greek astronomers by the name of the Dog, which were distinguished as the greater and the lesser.

The greater, or 'Canis,' rose, according to Columella, on the 26th of July, and the bright star in its mouth was called 'Canis,' or 'Canicula,' or 'Sirius,'—the terms 'Canis' and 'Canicula' being used to denote sometimes the whole constellation, and sometimes the principal star.

The lesser, or 'Procyon,' (πρωκυων), that is in Latin, 'Antecanis,'

Antecanis, Graio Procyon qui nomine fertur²,

rose, as its title imports, before the great Dog, according to Columella on the Ides of July. Although 'Canicula' is usually employed with reference to the greater Dog, yet, from its being a diminutive of 'Canis,'

¹ See Apollodor. 3. 14, 7, Hygin. P. A. 2. 4, Fab. 130.

² Arat. ap. Cic. N. D. 2. 44. Many edd. have 'Ante Canem,' connected in construction with the line preceding it.

it is occasionally applied to the lesser; and we may observe generally that the two groups are frequently confounded by ancient writers, and the fables proper to the one transferred to the other.

Since their rising served to mark the period of greatest heat, they are commonly spoken of by the poets in connection with this circumstance. Compare Tibull. 1. 7, 21; 2, 1, 47; 3. 5, 1, and Hor. Od. 3. 29, 17

*Iam clarus occultum Andromedae pater
Ostendit ignem: iam Procyon furit,
Et stella vesani Leonis
Sole dies referente siccos¹,*

and Od. 3. 13, 9, addressed to the Bandusian fount,

*Te flagrantis atrox bora Caniculae
Nescit tangere,*

and Od. 1. 17, 17

*Hic in reducta valle Caniculae
Vitabis aestus,*

to which add Ov. A. A. 2. 231, Pers. S. 3. 5, &c. In like manner, Virg. G. 4. 425

*Iam rapidus torrens sitientes Sirius Indos
Ardebat,*

and Aen. 3. 141

*tum steriles exurere Sirius agros,
Arebant herbae, et victum seges aegra negabat.*

&c. Our own familiar expression of 'The Dog-days,' is, of course, derived from the same source.

40. *Præcipitur*, i.e. 'is hurried on too fast'—is parched by the heat before it has attained to its full growth. '*Præcipere*' is 'to anticipate,' 'to be beforehand with.' Compare Virg. Ecl. 3. 98

*Cogite oves, pueri, si lac præceperit aestus,
Vt nuper, frustra pressabimus ubera palmis.*

¹ According to Columella, the Sun enters Leo on the 20th July; the bright star in the heart of the Lion rises on the 29th July; Cepheus rises in the evening on the 9th July.

24.

PALILIA.

FAS. IV. 721.

1. **Palilia poscor**, i. e. 'ordo rerum iubet me Palilia canere. *Posci* verbum solenne de iis, qui canere aut dicere iubentur. Ov. Met. V. 333

Poscimur Aonides, sed forsitan otia non sunt.

Sic Hor. Od. 1. 32, 1, *Ad Lyræ*,

*Poscimur, si quid vacui sub umbra
Lusimus tecum.*

Vid. ibi Bentl.' (G.)

5. **Certe, &c.** The poet here points out to the goddess that he has merited her favour by a strict performance of all the rites enjoined in her worship.

De vitulo cinerem. On the 15th of April was a festival, named the 'Fordicidia,' so called from the sacrifice of 'boves fordæ¹,' or pregnant cows; the embryos were burnt by the senior Vestal Virgin, and the ashes kept for the purifications of the Palilia.

*Ignē cremat vitulos, quæ natu maxima, Virgo,
Luce Palis populos purget ut ille cinis.*

See Ov. Fast. 4. 629-640.

6. **Februa**, as we have seen above, p. 50, was the general term for all objects used in expiatory sacrifices—

Februa Romani dixerē piāmīna patres.

7. Leaping over heaps of blazing hay and stubble was the characteristic ceremony of the Palilia. Thus Varro, quoted by the Scholiast on Persius, S. 1. 72 *Palilia tam publica quam privata sunt; et est genus hilaritatis et lusus apud rusticos, ut congestis cum feno stipulis ignem magnum transiliant, bis Palilibus se expiari credentes.* Compare also Propert. 4.

4. 73

*Urbi festus erat; dixerē Palilia patres;
Hic primus coepit moenibus esse dies.
Annua pastorum convivīa, lusus in urbe,
Cum pagana madent fercula deliciis,
Cumque super raros feni flammantis acervos
Traicit immundos ebria turba pedes.*

See also Tibull. 2. 5, 87, and the concluding couplet of this Extract.

¹ Varro de L. L. *Fordicidia a fordīs bubus. Bos forda, quæ fert in ventre.*

8. Another lustration, which consisted in dipping a branch of laurel into pure water, and sprinkling all the objects to be purified. See 28. 15

*Vda fit hinc laurus: lauro sparguntur ab uda
Omnia, quae dominos sunt habitura novos;*

a branch of olive might be employed, Virg. Aë. 6. 229

*Idem ter socios pura circumtulit unda,
Spargens rore levi et ramo felicis olivæ;*

a sort of brush used for this purpose is to be seen among sacred utensils represented on ancient monuments; to this the name 'aspergillum' is given. The word, however, does not occur in any classical author.

9. *Navalibus*, &c. We have already spoken of this metaphor in the note on 9. 4.

11. *Virginea... ara*. The altar of Vesta tended by the Vestal Virgins.

Suffimen, or *suffimentum*, 'anything which when burnt produced an expiatory or purifying smoke,' and hence, in general, anything used for purification or expiation. Festus gives the following explanation of 'suffimentum': *Suffimenta sunt, quae faciebant ex faba, milioque molito, mulso sparso: Ea Diis dabantur eo tempore, quo uvae calcatae praelo*. Pliny H. N. 15. 30, speaking of the laurel, *Ob has causas equidem crediderim, bonorem ei habitum in triumphis potius quam quia suffimentum sit caedis et purgatio, ut tradit Massurius*. Again, Festus in verb. 'Aqua,' *Funus prosecuti, redeuntes ignem supergrediebantur aqua aspersi: quod purificationis genus vocabant suffitionem*.

The verb connected with these words is 'suffio,' to 'produce smoke,' 'to fumigate,' e. g. Virg. G. 4. 241

*At suffire thymo, cerasque recidere inanes
Quis dubitet,*

and Columella 12. 18, 3 *Cella quoque vinaria omni stercore liberanda, et bonis odoribus suffiunda*. Compare also Prop. 4. 8, 83. In Lucret. 2. 1098, it is used in the sense of 'to warm,'

Ignibus aetheriis terras suffire feraces.

13. *Sanguis equi*. Solinus, p. 2 *Et observatum deinceps ne qua hostia Parilibus caederetur, ut dies iste a sanguine purus esset*.

There is no contradiction here. The horse alluded to was sacrificed in the month of October to Mars, in the Campus Martius: his tail was cut off, and the blood that dropped from the wound was kept in the temple of Vesta. These particulars we learn from Festus under 'Equus October.' Propertius, 4. 1, 19, alludes to the same rite, and gives the

epithet 'curtus' to the horse, in consequence of the amputation described—

*Annuaque accenso celebrare Palilia feno,
Qualia nunc curto lustra novantur equo,*

where we find 'curvo' for 'curto' in many editions, a corruption which arose from the former epithet not being understood.

18. *Longa corona.* The garlands from their size hung down in festoons.

19. *Vivo de sulfure.* Pliny, H. N. 35. 15, describes sulphur *Genera quatuor: vivum, quod Graeci apyron, nascitur solidum, hoc est gleba.* Compare Tibull. 1. 5, 11

Ipseque ter circum lustravi sulfure puro.

Sulfura viva occurs in Virg. G. 3. 449.

21, 22. See note on 18. 10.

23. *Fiscella*, a diminutive from 'fiscina,' a basket made of twigs.

Nunc facilis rubea texatur fiscina virga.

Virg. G. 1. 266.

Tunc fiscella levi detexta est vimine iunci.

Tibull. 2. 3, 15.

25. *Resectis.* The MSS. are in great confusion here, as will be seen from the various readings. Gierig conj. 'refectus,' and explains the passage thus—'Ordo autem rituum est hic. Primum Deae cibus apponitur: tum sibi dapes parant pastores. Iis refecti libant lac; mox preces faciunt. Tandem ipsi se proluunt lacte et sapa.'

25-56. 'Carmen precationis.—Sequitur magnus catalogus delictorum quibus sacra violari Deosque offendi superstitione veterum credebatur' G.

26. Compare Tibull. 1. 1, 35

*Hic ego pastoremque meum lustrare quotannis
Et placidam soleo spargere lacte Palen.*

32. *Semicaperve Deus.* Pan or Faunus. Compare Fast. 5. 101

Semicaper, coleris cinctutis, Faune, Lupercis,

and Introduction to 15.

35. *Degradinat.* This word occurs in no other passage of any classical writer. Hence a doubt had arisen whether the verb signifies 'to hail violently,' or 'to cease hailing,' since, according to analogy, the compound might admit of either signification. Observe, however, that if we adopt the latter, we must read 'degrandinet.'

36. Some MSS. have 'fano,' which will give a more general meaning

than 'Fauno,' which must be understood to denote 'a shrine dedicated to Faunus.'

37-42. Nothing is more pleasing in ancient mythology than the fanciful doctrine which peopled all earth and sea with multitudes of fair female spirits. Every hill and dale, every grot and crystal spring, every lake, and brook, and river, every azure plain and coral cave of ocean, was animated and hallowed by the presence and protection of the Nymphs. Grouped in bands they braided the flowery garland, or wove the mystic dance, or watched the cradle of infant gods and heroes, or followed in the train of Artemis. Sometimes they shared the love of the Celestials—sometimes they deigned to consort with favoured mortals—sometimes they coquetted with Satyrs and Sileni—but more often alone in maiden purity they would wander through glade or field, and repose on sunny bank, or in greenwood covert, rejoicing in the beauty and beneficence of Nature. But they loved not their haunts to be disturbed, and if any unwary swain chanced to surprise them as they laved their limbs in the fountain, he was seized with sudden phrenzy¹.

Being dispersed through all creation, the classes into which they were divided, and the epithets by which they were distinguished, are exceedingly numerous. We hear most frequently of the 'Naiades,' the fountain, lake, and river Nymphs; 'Nereides' and 'Oceanitides,' sea and ocean Nymphs; 'Oreades,' mountain Nymphs; 'Napaeae,' 'Dryades,' 'Hamadryades,' grove and tree Nymphs.

Those last mentioned, the 'Hamadryades,' possess a peculiar interest, because their existence was supposed to depend upon the oak to which they were attached: they grew, and flourished, and pined, and withered, and died, each with her own tree.

41. *Labra*. 'Labrum' properly signifies (1) a lip. (2) The edge or rim of anything, as, for example, of a vessel. Cato, R. R. 107 *quo labra doliorum circumlinas*. (3) A large vessel or vat. Virg. 2. 6 *Floret ager, plenis spumat vindemia labris*. (4) A vessel for bathing in. (5) In the passage before us, 'a natural bathing place.'

42. *Premit arva*, i. e. when stretched on the ground in slumber.

48. *Lavent artus*. Compare Virg. G. 1. 272

Balantumque gregem fluvio mersare salubri,

and 3. 445

*Dulcibus idcirco fluviiis pecus omne magistri
Perfundunt, udisque aries in gurgite villis
Mersatur, missusque secundo defluit amni.*

¹ A person under these circumstances was styled *νυμφόληπτος* by the Greeks, 'lymphatus' by the Latins.

is properly applied as an epithet to an object composed of a parts which are not in close combination with each other, and hence to any fine thin texture, or anything full of holes and pores. Thus to a sieve, a net, or, as here, to a basket into which the curd was put, in order that the whey might be pressed out through the interstices. Compare Ov. Met. 12. 435

*Perque cavas nares, oculosque, auresque, cerebrum
Molle fluit, veluti concretum vimine querno
Lac solet, utve liquor rari sub pondere cribri
Manat, et exprimitur per densa foramina spissus,*

and Tibull. 2. 3, 15

*Tunc fiscella levi detexta est vimine iunci
Raraque per nexus est via facta sero.*

See also a note on this word, 8. 24.

59. *Camella*, 'a wooden bowl.' It is a rare word. Aulus Gellius, 16. 7, speaks of it as an obsolete vulgar term, introduced by Laberius in his mimes. It occurs three times in Petronius Arbiter; in one passage with the epithet 'ligna.'

60. *Sapam*. The unfermented juice of the grape was called 'mustum.' This, when boiled until one-third had evaporated, became 'carenum¹;' when one-half had evaporated, it was called 'defrutum²;' when two-thirds, 'sapa³.' The name of *sapa* is still given by the Italians, and of *sabe* by the French, to similar preparations. See Henderson on Wines, pp. 41, 42.

The drink formed by mixing *sapa* with milk was called 'Burranica potio,' as we learn from Festus, *Burranica potio appellatur lacte commistum sapa, a rufo colore, quem burrum vocant.*

25.

VEIOVIS.

FAS. III. 429.

1. *Vna nota*, i.e. the Nones of March are distinguished by *one* event. The poet had mentioned, immediately before, the sixth of March, which was remarkable for *two* reasons; it was sacred to Vesta, and also the day on which Augustus entered upon the office of Pontifex Maximus.

¹ Pallad. in Octobr. tit. 18.

² Pliny, H. N. 14. 9.

³ Plin. et Pallad. *ibid.* But Varr. ap. Non. c. 17. n. 14, gives the name of 'sapa' to must boiled down one-half. Columella, 12. 19, seems to include all three under the general name of 'sapa.'

3, 4. In addition to the passages given in the Introduction, we may quote Livy, I. 8 *Deinde ne vana urbis magnitudo esset, alliciendae multitudinis causa... locum qui nunc septus descendentibus inter duos lucos est, asylum aperit*; and Vitruvius 4. 1 *ubi est Castoris (sc. templum) in Circo Flaminio et inter duos lucos Veiovis*.

6. *Invidiosa*, i.e. how little was the Roman people at that time an object of envy. '*Invidiosus*' signifies (1) 'full of envy'; (2) 'an object of envy'; (3) 'an object of hatred.'

(1) *Tempus edax rerum tuque invidiosa vetustas*. Ov. Met. 15. 234.

(2) *Antea, quum erat a tribuno plebis mentio legis agrariae facta, continuo qui agros publicos, aut qui possessiones invidiosas tenebant, pertimescebant*. Cic. Leg. Agrar. 2. 26.

(3) *Non enim debeo dubitare, iudices, quin... etiam si is invidiosus, aut multis offensus videatur... tamen absolvatis*. Cic. pro Cluent. 57.

11. *Gigantas*. The allusions in the Greek and Roman poets to the origin of the Olympian gods, and to their wars with the Titans, the Giants, and various monstrous enemies, are so numerous, and withal, in many cases, appear so confused and contradictory, that it will be serviceable to the student to present him with the whole of these fables in a connected form, as they are given by Apollodorus, and to subjoin some remarks which may serve to elucidate the narrative.

In the beginning, Uranus (Caelus) ruled the universe, and having wedded Gaia (Terra), he first begat the children named The Hundred-handed, Briareus, Gyes (or Gyges), and Cottus, exceeding great and strong, of whom each had fifty heads and a hundred hands. After these Gaia bore him the Cyclopes, Arges, Steropes, and Brontes, of whom each had one eye upon the forehead; but Uranus bound these, his sons, and cast them into Tartarus, which is the dark abyss in the realms of Hades, as far removed from earth as earth from heaven. Again, he begat sons on Gaia, those named the Titans, Oceanus, Koios, Hyperion, Krius, Iapetus, and, youngest of all, Kronus (Saturnus); and daughters, those named the Titanides, Tethys, Rhea, Themis, Mnemosyne, Phoebe, Dione, Theia.

But Gaia, grieved for the loss of her sons who had been cast into Tartarus, persuaded the Titans to attack Uranus, and gave to Kronus a crooked sword of adamant. Then all save Oceanus assailed their sire, and by Kronus he was mutilated. From the blood-drops sprung the Erinyes (Furiae), Alecto, Tisiphone, Megaera. The Titans then gave the supreme dominion to Kronus, and released their brethren from Tartarus.

But Kronus bound them again, and again imprisoned them in Tartarus, and having wedded his sister Rhea, forasmuch as Gaia and Uranus had prophesied to him, saying, that he would be bereft of power by his own child, he swallowed all who were produced, Hestia (Vesta), the firstborn, then Demeter (Ceres), then Hera (Juno), and after these Pluto and Poseidon (Neptune). But Rhea, filled with wrath at these things, passed over to Crete at the time when she chanced to be pregnant by Zeus (Jupiter), and having brought him forth in a cave of Dicte, gave him to the Curetes, and the Nymphs Adrasteia and Ide, daughters of Melisseus, to be reared. These last nurtured the boy with the milk of Amalthea, and the Curetes, clad in armour, watched the babe in the grot, smiting their shields with their spears that Kronus might not hear its cries. But Rhea rolled a stone in swaddling-clothes and gave it to Kronus to swallow, as if it had been the new-born infant.

Now when Zeus had attained his full vigour, he took Metis (i.e. counsel, prudence) as his assistant, who administered a drug to Kronus, which caused him to vomit up first the stone and then the children he had swallowed, along with whom Zeus waged war upon the Titans. After they had fought for ten years, Gaia pronounced that the victory would be to Zeus if he could obtain the prisoners in Tartarus for allies, upon which he slew Kampe, who kept watch over their bonds, and set them free. Then the Cyclopes gave to Zeus thunder and lightning and levin-bolts; to Pluto a helmet, to Poseidon a trident. Thus armed they got the mastery over the Titans, and having thus shut them up in Tartarus, set over them The Hundred-handed as guards, and themselves cast lots for dominion; to Zeus fell the empire of heaven; to Poseidon, of the sea; to Pluto, of the realms below.

But Gaia, being grieved for the Titans, bore to Uranus the Giants, in vastness of body surpassing all, in might unconquerable; terrible they were to look upon; long thick hair flowed down from chin and head, and their feet were covered with serpent scales. They were born, as some say, in Phlegrae; as others, in Pallene; and they darted blazing oaks and rocks against heaven. Porphyryon and Alcyoneus stood forth superior to the rest, of whom the latter was immortal in the land where he was born: he it was that drove the cows of Helios (Sol) from Erythea. Now it became known to the gods, from an oracle, that unless they were aided by a mortal, it was impossible for them to destroy the Giants, and thus they invited Hercules to be their ally. Alcyoneus first fell pierced by his shafts, but received new vigour when he touched the earth, till the hero, counselled by Athene (Minerva), dragged him

forth from his native soil, and then he perished. Porphyryon fell, smitten by the bolts of Zeus and the arrows of Hercules. Apollo shot out the left eye of Ephialtes, Hercules the right. Eurytus was slain by the thyrsus of Dionysius (Bacchus); Clytion by red-hot lumps of iron hurled by Hephaestus (Vulcanus); or, as some say, by Hecate. Athene cast the island of Sicily upon Enceladus as he fled, and stripping off the skin of Pallas, used it as a shield for her own body in the fight. Polybotes was chased over the sea by Poseidon, who, tearing off a portion of Cos (the fragment became the isle of Nisyros), overwhelmed the fugitive. Hermes (Mercurius), wearing the helmet of Hades (Pluto), slew Hyppolitus; Artemis (Diana) slew Gration; the Moerae (Fata) slew Agrius and Thoon, who fought with brazen clubs, the rest Zeus smote down with his bolts, and Hercules transfixed all as they fell with his arrows.

After the gods had vanquished the Giants, Gaia, being the more enraged, mingled with Tartarus, and brought forth Typhon in Cilicia, in form half man half brute. In size and might he surpassed all the progeny of Gaia. Down to the thighs he bore the shape of man, in vastness immeasurable, so that he overtopped all mountains, and full oft his head grazed the stars: hands too he had, the one reaching to the east, the other to the west, and from these issued a hundred serpent heads. Down from the thighs rolled huge viper coils, whose wreaths being extended to the head itself, gave forth loud hisses. His whole body was covered with wings, grisly hair streamed from head and chin, and fire flashed from his eyes. Such was Typhon, and such he sped on with howls and hisses, hurling blazing rocks against heaven, while stormy billows of flame boiled from his mouth. The gods, when they saw him rushing to the assault, fled to Egypt, and, being pursued, assumed the form of beasts. But Zeus, having struck him with his bolts from afar, advancing nearer, scared him with his adamantine sabre, and followed him to the Casian mountain above Syria, but, on approaching more closely to grapple with the wounded foe, was enveloped in the snaky spires, borne off prisoner to Cilicia, and there confined in the Corycian cave. Released from durance by the arts of Hermes, he suddenly appeared in a chariot drawn by winged steeds; again he smote Typhon with his bolts, chased him to the mountain Nysa, from thence to Thracian Haemus, and at last, as he was fleeing through the Sicilian sea, crushed him beneath Aetna.

Finally, Poseidon having consorted with Iphimedeia, daughter of Aloeus, begat two sons, Otus and Ephialtes, styled the Aloidæ. These each year waxed in breadth a cubit, and in height a fathom, until having

attained the age of nine years, and being nine cubits in breadth and nine fathoms in height, they took thought to war against the gods. They piled Ossa upon Olympus, and Pelion upon Ossa, threatening that by these they would scale the heavens; and boasted, too, that, heaping the sea over the mountains, they would make its bed dry land, but the land they would make sea. Ephialtes wooed Hera (Juno), and Otus, Artemis. They imprisoned Ares (Mars), but Hermes stole him out. The Aloidae were destroyed in Naxos by the wiles of Artemis, who, transforming herself into a deer, bounded between them; but they, thinking to take sure aim at the beast, shot each other.

In reference to these legends we may observe, that, according to the accounts here followed, the throne of heaven was occupied by a succession of different rulers.

(1) By Uranus (Caelus), who was mutilated, dethroned, and cast into Tartarus by his sons the Titans, headed by Kronus.

(2) By the Titans, with Kronus as their chief, who were in their turn bereft of power, and imprisoned in Tartarus by the Kronidae (sons of Kronus), headed by Zeus.

(3) By the Kronidae, with Zeus as their chief.

These last, supposed by the Greek poets to form the actual reigning dynasty, were exposed, before their power was firmly established, to a series of attacks.

(1) From the Giants.

(2) From the monster Typhon.

(3) From the Aloidae.

We must remark, however, that the above narrative is not to be found in a connected form in any very ancient authority now extant, but was probably compiled by Apollodorus from various poets belonging to the Epic Cycle.

Homer makes no reference to the ancient powers Uranus and Gaia as lords of the universe¹, but he must have been acquainted with the myth of the Titanomachia, since several allusions to the imprisonment of Kronus and other Titans are to be found scattered over the *Iliad*². Of the Gigantomachia he seems to have known nothing, nor indeed is it clear what precise meaning he attached to the term 'giant,' which occurs in the *Odyssey* alone. We are there told, in the genealogy of Alcinoüs³,

¹ Unless it be in the term *Οὐρανίανες* 2. 5, 898, which appears to be there used to indicate the Titans.

See *Il.* 5. 898; 8. 499; 14. 203, 274.

² *Od.* 7. 59, and Scholia.

that Eurymedon, the great-grandsire of the Phaeacian monarch, 'reigned over the high-souled giants,' and perished along with that 'haughty people.' Again, the 'wild tribes of giants' are casually and obscurely introduced in connection with the Cyclopes¹: and, finally, the Laestrygons are described² as being 'like not unto men but unto giants.' In the last passage, great stature seems to be indicated, but nowhere is a hint given of the serpent feet, nor of the rebellion against the gods.

The name of Typhon³ occurs when we are told that as the Grecian host advanced along the plain in battle array,

*Earth groaned beneath their tread, as when the god
Who joys in thunder hurls his angry bolt,
And lashes up the soil in Arima
Around Typhoeus, where his couch is spread.*

The Aloads are twice mentioned; in the Iliad, where Dione tells her daughter how they cast Ares into a brazen dungeon, in which he pined for thirteen months, until Hermes stole him out; and in the Odyssey, where Ulysses beholds them in the realms of Hades. The description of Homer has been, in many particulars, followed by Apollodorus, but the former does not assert that they actually piled Ossa on Olympus, and Pelion upon Ossa, but merely that they eagerly desired (or strove) so to do, in order that they might scale the heavens; and they would have accomplished their purpose had they attained to manhood, but they were slain by Apollo⁴ before the first down bloomed upon their cheeks.

Virgil seems to follow Eratosthenes (see Schol. on Apollon. i.

¹ Od. 7. 206, but the true signification of this passage cannot be satisfactorily ascertained.

² Od. 10. 120. The wife of Antiphates is said to have been 'vast as a mountain top.'

³ The Greek authorities, with regard to Typhon, have been collected by Jablonski, *Pantheon Aegyptiorum*, 5. 2, 1.

⁴ Apollodorus, as we have seen, asserts that they were slain by Artemis, and so Callimach. Hymn. Dian. 204. On the other hand, Apollon., i. 484, agrees with Homer. The story of the stag, as given by Apollodorus, is a later form of the legend. See Schol. on Hom. Od. 11. 317. Pausanias, 9. 22, says that their tombs were at Anthedon in Boeotia. He is doubly mistaken, when he adds that Homer and Pindar agree in representing them to have been slain by Apollo in Naxos. Homer has not a word with regard to the place where they perished. Pindar simply says that they died at Naxos, Pyth. 4. 156.

484) in making Otus and Ephialtes sons of Earth, for we read in G. I. 278

*tum partu Terra nefando
Coelumque Iapetumque creat, saevumque Typhoea,
Et coniuratos caelum rescindere fratres.
Ter sunt conati imponere Pelio Ossam
Scilicet, atque Ossae frondosum involvere Olympum,
Ter pater exstructos disiecit fulmine montes,*

where it is to be observed that Virgil, *not* following Homer, makes the blunder of inverting the pyramid, placing Olympus, the largest of the three mountains, at the top, and Pelion, the smallest, at the bottom of the pile. The Aloidae appear again in Aen. 6. 580

*Hic (sc. in Tartaro) genus antiquum Terrae, Titania pubes,
Fulmine deiecti, fundo volvuntur in imo.
Hic et Aloidas geminos, immania vidi
Corpora, qui manibus magnum rescindere caelum
Aggressi, superisque Iovem detrudere regnis.*

These youths are mentioned also in Ov. Met. 6. 117, Lucan. 6. 410, Claud. B. Get. 67. 73.

Hesiod gives the whole fable of Uranus and his children; the outrage of Kronus against his father, and his own progeny, and the struggle between the Titans and the Kronidae¹. He also tells of Typhoeus², of his monstrous shape, and of his defeat by Zeus, but takes no notice of the Gigantomachia³, nor of the attempt of the Aloidae⁴. Pindar repeatedly alludes to the battle of the gods and Giants, and to the good service done by Hercules⁵; and the various parts of the above history afforded an inexhaustible theme to the later poets, who, however, often differ widely from each other in the details, and frequently confound the different contests. Thus, to take examples from the Latin writers, Ovid, when narrating the Gigantomachia, speaks of the Giants as piling Ossa on Olympus, and Pelion upon Ossa, although Homer, Virgil, Apollonius,

¹ Theog. 116-188, 453-506, 629-741.

² Theog. 821-868. There can be no doubt that Typhon, Typhos, Typhaon and Typhoeus, are all different forms of the same name, although, as Mr. Keightley has remarked, Hesiod. (Theog. 306) seems to speak of Typhaon as distinct from the Typhoeus afterwards mentioned.

³ In Theog. 185, it is said, that from the blood-drops of mutilated Uranus sprung the Erinyes, the Melian Nymphs, and the *giants refulgent in armour, grasping in their hands long spears.*

⁴ They were noticed by him in some lost work. See Schol. Apollon. I.

484-

⁵ e. g. Nem. I. 101; 4. 40; 7. 132, Pyth. 8. 15.

and Apollodorus all attribute this feat to Otus and Ephialtes. Again Horace, when he says of Jove, Od. 3. 4, 42

*Scimus ut impios
Titanas, immanemque turmam
Fulmine sustulerit caduco.*

.
*Magnum illa terrorem intulera Iovi
Fidens iuventus borrida brachiis,
Fratresque tendentes opaco
Pelion imposuisse Olympo,*

distinguishes the Titans from the *immanem turmam*, the *borrida iuventus*, expressions which indicate the Giants, and from the *fratres* Otus and Ephialtes, but in the very next line Typhoeus is numbered among the Giants. In v. 39 Gyges is introduced as having provoked the wrath of heaven; and Virgil speaks of Aegaeon as one of those who had assailed the gods, although these were two of The Hundred-handed, the allies of Zeus against the Titans; and with regard to the last, Homer has preserved a legend of a conspiracy formed by the Olympians against their ruler, which was quelled by Thetis, with the aid 'of him, the Hundred-handed, whom gods called Briareus, and mortals Aegaeon.' A long list of similar inconsistencies might easily be drawn up.

13, 14. Here, and in the Gigantomachia, Met. 1. 152, et seqq., Ovid confounds the Giants with Otus and Ephialtes, the twin sons of Aloeus.

15. *Capra*. The image of a goat stood beside the statue of Veiovis. Ovid supposes that this represented the goat Amalthea, which, according to the authors of the Epic Cycle, suckled Jupiter when he was hid in the Cretan cave.

15. *Nymphæ Cretides*. Adrasteia and Ide, daughters of Melisseus.

17, 18. *Vegrandia . . . vesca*. These illustrations have not been happily selected. There can be no doubt that 've' does possess the force of a negative in certain words, such as 'vecors' and 'vesanus;' the former signifying 'of no intellect,' or 'of little intellect,' and hence 'foolish;' the latter 'not sound,' or 'little sound,' and hence 'mad;' but 'vegrandis' and 'vescus' have been quoted by the old grammarians as examples of words to which the particle in question communicates a double meaning; the former being either 'not large,' or 'very large;' the latter, either 'little eating,' 'small,' 'weak,' 'delicate,' or 'much eating.' It may be difficult to produce any unexceptionable passage in which 'vegrandis' must be translated 'large;' but in the following line from Lucretius, 1. 327, 'vescus' must surely be rendered 'much eating,' i.e. 'corroding,'

Nec mare quas impendent vesco sale saxa peresa.

The word is found twice in Virgil, in G. 3. 174

*Interea pubi indomitae non gramina tantum
Nec vascas salicum frondes, ulvamque palustrem,
Sed frumenta manu carpes sata,*

and G. 4. 131

Lilia, verbenasque premens vescumque papaver.

In both passages it is usually interpreted 'edible,' but 'tender,' 'delicate,' will suit the first, and 'small,' 'tiny,' the second. In Pliny H. N. 7. 20, it undoubtedly means 'small.' *Vesco corpore sed eximiis viribus Trilannum in gladiatorio ludo.* After all it is by no means clear that 'vescus' is a compound of 've' and 'esca,' which is commonly taken for granted. Bentley has a dissertation on the subject we have been discussing, in his note to Hor. S. 1. 2, 129.

17. Coloni. We find in Varro an example of 'vegrandis' in this sense: we are told that lambs, under certain circumstances, *fiunt vegrandes atque imbecillas*, R. R. 2. 2, 13.

26.

ANNA PERENNA.

FAS. III. 523.

1. Geniale, 'merry,' 'jovial.' See Biog. Dict. art. 'Genius.'

2. Advena Tibri. The Tiber is called a stranger, because it was considered an Etrurian river. Thus Virg. G. 1. 498

*Di patrii Indigetes, et Romule, Vestaque mater,
Quas Tuscum Tiberim et Romana palatia servas,*

and again Aen. 2. 781

*Et terram Hesperiam venies, ubi Lydius, arva
Inter opima virum, leni fluit agmine Tiberis,*

to which add Hor. Od. 3. 7, 27

*Nec quisquam citus aequo
Tusco denatat alveo.*

4. Cum pare quisque sua, 'each with his mate.'

6. Frondes...casa. Such leafy huts were called 'umbræ,' as we learn from Festus, *Umbræ vocabantur Neptunalibus casae frondeae pro tabernaculis.*

9, 10. They pray that their years may equal the number of 'cyathi' which they quaff, and they fail not to empty them, 'ad numerum,' i.e. up to the number of years desired; they fail not to drink off as many 'cyathi' as they desire to live years.

The *cyathus* was not, as it is often called, 'a drinking-cup,' but a small vessel containing about one-third of a gill, used for measuring out the wine into the 'poculum,' 'crater,' 'calix,' or whatever the goblet might be called, in which it was mixed with water, and out of which the draught was drained.

Hence, when we consider that the ancient wines were much weaker than those which we are in the habit of drinking, and were, moreover, usually diluted, there is nothing very extravagant in the exclamation of Horace, Od. 3. 8, 13

*Sume, Maecenas, cyathos amici
Sospitis centum.*

Compare also Od. 3. 19, 9

*Da Lunae propere novas,
Da Noctis mediae, da, puer, auguris
Muraenae: tribus aut novem
Miscentur cyathis pocula commodis.
Qui Musas amat impares
Ternos ter cyathos adtonitus petet
Vates.*

It was common, when drinking the health of a friend, to pour into the poculum a cyathus of wine for every letter in his name. Martial, 11. 36, 7, thus proposes the health of Caius Julius Proculus,

*Quincunces, et sex cyathos, bessemque bibamus,
Caius ut fiat, Iulius, et Proculus,*

i. e. let us drink five, and six, and eight cyathi, to make up the letters in the name of Caius Julius Proculus. Cp. id. 8. 51, 21 seqq.

11. Nestor, the aged counsellor of the Grecian host, had lived throughout three generations of men, Odys. 3. 245

Τρεῖς γὰρ δὴ μὲν φασιν ἀνάσσειν γένε' ἀνδρῶν,

whence he was termed *trisaeclesenex* by Laevius (or Naevius),¹ and in Horace Od. 2. 9, 13, we read

*At non ter aëvo functus amabilem
Ploravit omnes Antilochum senex
Annos.*

12. Sibylla². The word Σίβυλλα is usually considered³ as a com-

¹ See Aul. Gell. 19. 7.

² The principal authorities for the remarks which follow, are Varro ap. Lactant. 1. 6, Pausan. 10. 12, Aelian. V. H. 12. 35, Servius on Virg. Aen. 3. 444, 445; 6. 36, 72, 321, Suidas, as above, and Salmasius, Ex. Pliny p. 52.

³ Salmasius objects to this derivation, but it is more reasonable than the one proposed by himself.

pound of *σιός*, a dialectic form of *θεός* (or, perhaps, *Διός*,) and *βουλή*, and will thus signify 'one who declares the counsel of the gods.' Some authors¹ consider this appellation as common to all inspired women; an opinion at variance with the fact, that those who have written upon the subject usually speak of the number of Sibyls as definite²; and Pausanias³ specifies certain prophetesses who did not receive any such title. The most important passage in the works of the ancients now extant, with regard to Sibyls, is a quotation from Varro, given by the Latin Father Lactantius, in the first book of his *Divine Institutions*. According to the statement of the most learned of the Romans there were ten Sibyls, viz.—(1) Persica; (2) Libyssa; (3) Delphica; (4) Cumaea (of Cumae in Italy); (5) Erythraea, who is said to have prophesied to the Greeks that Troy would fall, and that Homer would write falsehoods; (6) Samia; (7) Cumana⁴, by name Amalthea, whom others call Herophile or Demophile, who brought the books to Tarquinius; (8) Hellespontica, born in the Trojan territory, in the village of Marpessus⁵, near the town of Gergithium, who is said to have lived in the times of Solon and Cyrus; (9) Phrygia, who prophesied at Ancyra; (10) Tiburs, by name Albunea, worshipped at Tibur, as a goddess, on the banks of the Anio, in whose stream her image is said to have been found grasping a book.—So Varro.—Besides these, we hear of a Hebrew, a Chaldaean, a Babylonian, an Egyptian, a Sardinian Sibyl, and some others.

This long catalogue may, however, be considerably curtailed. In the first place, it seems certain that the Cumaea, the Cumana, the Erythraea, and the Hellespontica, were one and the same. Aristotle (in *Admirandis*) speaks of a subterranean cavern shown at Cumae, in Italy, the abode of the prophetic Sibyl, who lived to a great age, being a native of Erythrae. Servius⁶ tells how Apollo promised to the Erythraean Sibyl that she should live as many years as there were grains in a handful of sand, provided that she quitted Erythrae and never again beheld her native soil. But she forgot to ask for an extension of the period of youth, and when, on retiring to Cumae, she became worn out and decrepit, and yet could not die, her former fellow-citizens sent to her in pity a letter sealed with the chalk of Erythrae: so soon as she

¹ e. g. Varro and Serv. Virg. Aen. 3. 445.

² Thus Varro says that there were ten; Pausanias and Aelian recognise four; others assign different numbers.

³ 10. 12.

⁴ That is, of Cyme (*Κύμη*) in Aeolis.

⁵ Others read 'Mermessus.'

⁶ Virg. Aen. 6. 321.

looked on this she expired. The same legend is partially narrated by Ovid. Met. 14. 130 seqq.

*iam mihi saecula septem
Acta vides : superest numeros ut pulveris aequem,
Ter centum messes, ter centum musta videre.*

The identity of the Erythraea and the Cumaea is thus established, and that of the Cumaea (Italian) and Cumana (Aeolian) needs almost no proof, for, with the exception of Varro, they are distinguished from each other by scarcely any ancient authority. Cumae, in Italy, was said to have been partly colonized from Cyme (Κύμη), in Aeolis, and the adjectives 'Cumaea' and 'Cumana' are used by the poets indifferently, while Erythrae being on the borders of Aeolis, the confusion of epithets becomes easily explained. But, according to the accounts preserved by Pausanias, the Erythraea was the same with the Samia and the Delphica, and manifestly with the Hellespontica also; and, in all probability, with the Phrygia, and the Sardinia of Aelian.

Again, Suidas informs us that the Chaldaean Sibyl was by some called the Hebrew, and by others the Persian, while Pausanias affirms that the Hebrew Sibyl was by some called the Babylonian, and by others the Egyptian. According to these views, the list of Varro will be thus reduced:—

- (1) Persica; otherwise Hebraea, Chaldaea, Babylonia, Egyptia.
- (2) Cumaea; otherwise Cumana, Erythraea, Samia, Delphica, Hellespontica, (and probably, Phrygia, Sardinia.)
- (3) Libyssa.
- (4) Tiburs.

Nay, the process might be pushed still further, for Justin Martyr assures us that the Cumaeian and Babylonian Sibyls were the same; and Lactantius, that the Erythraean declared, in the preface to her oracles, that she was born at Babylon; hence, we might conclude that (1) and (2) were identical, and we should thus have one Sibyl for Asia, one for Africa, and one for Europe.

It was generally believed among the Romans, that the Cumaeian Sibyl was the authoress of their prophetic books¹, and Varro supposes that she in person offered them to King Tarquin². If the conclusion at which we arrived above is correct, this will not involve any contradiction

¹ Serv. Virg. Aen. 6. 36.

² Varro, in Lactantius, expressly affirms that the Cumana brought the books to Tarquin.

to the statement, which he appears to have made elsewhere¹, that they were composed by the Erythraean. That they were supposed to be in some way derived from Erythrae, seems certain from the circumstance already mentioned, that the ambassadors, sent forth after their destruction for the purpose of recovering what had been lost, were specially enjoined to visit Erythrae.

The names of these ladies are involved in almost hopeless confusion. The most outstanding is Herophile, which, according to Pausanias, was the appellation of the oldest of all the Sibyls². He adds that there was a second Herophile, namely, the Erythraean Sibyl, and in this he is followed by Suidas. Herophile, in Eusebius³, is the Samian; in Solinus, the Delphian⁴; in Varro, the Cumana, which is an additional argument to prove that these are all the same⁵. Varro, however, gives two other names for the Cumana, Amalthea and Demophile. The Cumaea, again, is, by Virgil, called Deiphobe; by Servius, Phemonoë⁶; by Hyperochus himself, a native of Cumae, Demo⁷. In Suidas, the Samian is Phyto, the Cumana both Amalthea and Herophile.

The Hebrew, Chaldaean, or Persian Sibyl is generally named Sabeä, or Sambethe, the daughter of Berosus and Erymanthe.

We may conclude this dissertation with the words of Salmasius, one of the most learned men that ever lived: *Nil est quod aequae diversae prodiderint antiqui scriptores quam Sibyllarum aetatem, patriam, nomina.*

II, 12. Compare the couplet with Ov. E. ex P. 2. 8, 41, where the exile, when imploring the compassion of Tiberius, prays

*Sic pater in Pylios, Cumaeos mater in annos
Vivant: et possis filius esse diu.*

14. Et iactant, i. e. they adapt their gesticulations to the words which they repeat. The Italians have in all ages possessed, in an eminent degree, the power of imparting life and feeling to dumb signs:

¹ Servius twice (Aen. 6. 36, and 72) states that Varro attributed them to the Erythraea.

² According to the Greeks the daughter of Jupiter and Lamia, the daughter of Neptune. See Pausan.

³ Chron. Olymp. 16.

⁴ The editions of Solinus give 'Erythraea,' but Salmasius says that 'Delphica' is in the MSS.

⁵ Herophile is mentioned by Clem. Alex. Strom. 1. 304, 323.

⁶ Virg. Aen. 3. 445—on 6. 36 he calls her, along with Virgil, Deiphobe.

⁷ See Pausanias. Hyperochus considered Demo different from and later than the Erythraean Herophile.

the development of this faculty constituted the charm of the ancient pantomime, and forms the chief attraction of the modern ballet.

15. *Posito cratere*. The drinking cup being laid aside, i. e. quitting their carousal in order to join in the dance. The words can scarcely mean, 'A cup of wine being placed on the altar as an offering, they proceed to join in the sacred dance,' although some commentators endeavour to wring this out of them.

27.

LARES PRAESTITES.

FAS. V. 129.

3. *Curius*. Who Curius may have been we cannot tell. The most famous personage of this name, Marius Curius Dentatus, was Consul three times, in 290, 275, 274, B. C., and Censor in 272. He vanquished the Samnites, and celebrated, during his second consulship, a triumph in honour of a victory over Pyrrhus, whom he eventually expelled from Italy. It is certain, however, that the worship of the Public Lares was instituted at a much earlier period, according to Varro¹, by king Tatius, a statement confirmed by Dionysius². Hence the reading found in many MSS. is well worthy of attention,

Ara erat illa quidem Curibus, sed multa vetustas, &c.

5-9. The epithet 'Praestites' is manifestly formed from 'praesto,' but Ovid, not satisfied with a single derivation, would connect the word with 'praesum' and 'praesens' also.

9-14. Plutarch, in his Roman Questions, asks, *Why does a dog stand beside those Lares, which are properly called 'Praestites,' and why are they themselves clad in the hides of dogs? Are 'Praestites' those 'who stand before,' and whom it therefore becomes to guard the mansion, and to be objects of terror to strangers, (as is the nature of dogs), but gentle and tame to those who dwell within?*

10. *Stabat*. The tense of this verb, and of 'quaerebam,' in line 15, indicates that the statue no longer existed, and that the author had sought without finding.

12. *Compita grata Deo*. Both here and in Fasti 2. 579, the 'Lares Praestites' are considered to be the same with the 'Lares Compitales,' worshipped at the 'compita,' that is, the point from which two streets branched off, or at which two roads crossed each other. In addition to what has been said above, we may quote Varro, L. L. 6. 3 *Compitalia*,

¹ L. L. 5. 10.

² A. R. 4. 14.

dies attributus Laribus . . . ideo ubi viae competunt, tum in compitis sacrificatur. Quotannis is dies concipitur. Pliny, in his description of Rome, H. N. 3. 5, informs us that there were no less than 265 *compita Larium* within the city, *Complexa* (sc. *urbs*) *montes septem ipsa dividitur in regiones XIV. Compita Larium CCLXV.*

13. *Turba Diania.* Dogs, the attendants of the 'huntress Dian.'

15. *Gemellorum.* Referring to the legend, according to which the 'Lares Compitales' were the twin sons of the Nymph Lara and Mercury. Ov. Fast. 2. 615

*Fitque gravis, geminosque parit, qui compita servant,
Et vigilant nostra semper in aede Lares.*

17. *Geniumque duclis*, 'the guardian angel of our Prince.' Compare Hor. Od. 4. 5, 33 (ad Augustum)

*Te multa prece, te prosequitur mero
Defuso pateris: et Laribus tuum
Miscet numen, uti Graecia Castoris
Et magni memor Herculis.*

Tradidit illos, sc. 'colendos.' This probably refers to a fact recorded by Suetonius, Octav. 31 *Compitales Lares ornari bis anno instituit, vernis floribus et aestivis.*

18. *Numina trina.* The twin Lares and the Genius of Augustus.

28.

MERCVRIVS.

FAS. V. 663.

1-6. These lines so closely resemble the words of Horace at the commencement of his Ode to Mercury (Od. 1. 10), that we can scarcely believe the coincidence accidental.

*Mercuri, facunde nepos Atlantis,
Qui feros cultus hominum recentum
Voce formasti catus, et decorae
More palaestrae:
Te canam, magni Iovis et Deorum
Nuntium, curvaeque lyrae parentem,
Callidum, quidquid placuit, iocoso
Condere furto.*

1, 2. Hermes was the son of Zeus and Maia, one of the Atlantides, who gave birth to him on the summit of the Arcadian Cyllene. We have already had occasion to quote Virg. Aen. 8. 138

*Vobis Mercurius pater est, quem candida Maia
Cyllenes gelido conceptum vertice fudit.*

2. **Pleias una.** The Pleiads were the seven daughters of Atlas. At the beginning of this book of the Fasti, v. 105, Mercurius is said to have bestowed upon the month the name of his mother Maia.

*At tu materno donasti nomine mensem,
Inventor curvae, furibus apte, fidis.
Nec pietas haec prima tua est: septena putaris,
Pleiadum numerum, fila dedisse lyrae;*

again in v. 447 he is addressed *ψυχοπομπός*, or conductor of spirits to Hades.

*Pleiade nate, mone, virga venerande potenti:
Saepe tibi Stygii regia visa Iovis.
Venit adoratus Caducifer.*

4. **Arbiter**, i. q. 'interpres, *μεσότης*, is, per quem transigitur aliquid inter duos. Livy 2. 33 *Interpreti arbitroque concordiae civium* (C.). It refers particularly to his office as herald.

5. **Laete lyrae pulsu.** The invention of the lyre by Hermes upon the day of his birth, is fully described in the Homeric Hymn to the god. Hence his connection with poets, who from him are styled 'Mercuriales viri.' Hor. Od. 2. 17, 29. See also Od. 2. 7, 13.

Nitida. This epithet refers to the shining skin of the athletes, who were always rubbed over with oil before they commenced their exercises. Compare Ov. Her. 19. 11

Aut fora vos retinent, aut unctae dona palaestras,
and Lucan 9. 661, who speaks of Mercury as

Arcados auctoris citbarae liquidaequae palaestras.

6. **Culte . . . loqui**, 'to speak with polished grace.'

7. **Templa, &c.** Livy 2. 21 (498 B.C.) *Aedes Mercurii dedicata est Idibus Maiis*; and again 2. 27 *Certamen consulibus incidemat uter dedicaret Mercurii aedem. Senatus a se rem ad populum reiecit: utri eorum dedicatio iussu populi data esset, eum praeesse annonae, mercatorum collegium instituire.*

The members of the corporation of merchants were called 'Mercuriales,' as we learn from Cic. Q. Fr. 2. 5 *Mercuriales Furium de collegio eiecerunt.*

8. **Ex illo**, sc. 'tempore.'

Haec . . . dies. The Ides of May.

11. **Aqua Mercurii.** We hear nothing of this elsewhere.

Capenae. The 'Porta Capena' was the gate at which the Via Appia, the great south road, commenced. Its site is now marked by the Porta S. Sebastiano.

12. **Numen habet.** Possesses a divine virtue—the power of purifying, &c.

13. **Incinctus tunicas.** ‘Cingulo; e quo marsupium auri monetalis propendebat. Hic vetus mercatorum habitus.’ Neapolis.

14. **Suffita.** See note, p. 247.

Quam ferat, which he intends to carry away for the purpose of sprinkling his wares.

18. **Preces.** The terms of the prayer, and the expression ‘solita fallere voce,’ indicate very clearly that the honesty of the Roman shopkeepers was not rated high by their countrymen. The whole of the passage seems to be imitated from Hor. Ep. 1. 16, 57

*Vir bonus, omne forum quem spectat et omne tribunal,
Quandocumque Deos vel porco vel bove placat,
Iane pater, clare, clare quum dixit, Apollo,
Labra movet metuens audiri, Pulchra Laverna,
Da mihi fallere, da iusto sanctoque videri,
Noctem peccatis et fraudibus obliice nubem.*

22. **Non audituri,** ‘who will turn a deaf ear.’ The future participle here expresses *the hope* of the merchant.

23. **Prudens,** ‘designedly.’

24. **Abstulerint . . .**Noti. Compare Hor. Od. 1. 26, 1

*Musis amicus tristitiam et metus
Tradam protervis in mare Creticum
Portare ventis,*

and Tibull. 1. 4, 21

*Nec iurare time: Veneris periuria venti
Irrita per terras et freta summa ferunt.*

25. **Et pereant,** i. e. ‘non puniantur.’ The reading ‘pateant’ is well worthy of attention, ‘let new opportunities of falsehood be granted with the coming day.’ We shall thus avoid the repetition of the sentiment expressed in lines 19, 20.

28. **Verba dedisse.** The phrase ‘dare verba’ is very common in the comic writers. It always signifies ‘to cheat,’ properly, with fair words.

30. **Ortygias boves.** The cows of Apollo. Ortygia was one of the many names of Delos, the birthplace of the god. This exploit of Mercury is narrated at great length in the Homeric Hymn, and in Ovid, Met. 2. 676. Horace in the Ode already quoted, alludes to the same tale,

*Te, boves olim nisi reddidisses
Per dolum amotas, puerum minaci
Voce dum terret, viduus pbaretra
Risit Apollo.*

29.

FLORA.

FAS. V. 183.

1-4. Compare the conclusion of the fourth book of the Fasti, devoted to the month of April, v. 945

*Mille venit variis florum Dea nexa coronis ;
Scena ioci morem liberioris habet.
Exit et in Maias Sacrum Florale Kalendas :
Tunc repetam : nunc me grandius urget opus.*

1. **Ludis**...iocosis, alluding to the peculiar licentiousness which characterised the games of Flora.

2. **Partes**, when construed with a personal or possessive pronoun, usually signifies the office, duty, or occupation of the person to whom the pronoun applies, a meaning derived from the dramatic use of 'partes' in the sense of the part or character assigned to an actor. Thus Cicero Ep. ad Attic. 7. ep. ult. *Sin erit bellum partes meae non desiderabuntur* ; and again Ep. Fam. 11. 5 *Tuum est hoc munus, tuae partes*. In the passage before us, however, 'tuas partes' must mean either 'my duty towards you,' or 'the portion of my work which belongs to you.' The various reading 'laudes' is manifestly a gloss.

7. **Circus in hunc exit**, sc. 'mensem.' The games are continued on to this month. They do not conclude with April.

Clamataque palma, signifies simply the rewards bestowed on favourite actors in the shape of applause.

8. 'Let my song be an offering to thee along with the shows of the Circus.' **Munus**, strictly, is applicable to gladiatorial exhibitions only.

13, 14. Ovid is determined to make Flora a Grecian Nymph, and therefore derives her name from *χλωρός*, green.

15. **Campi feliois**. Ovid seems here to allude not to the Elysian Plain of Homer (*ἑλυσίων πεδίον*), but to the *μακάρων νῆσοι*, Islands of the Blest, described by Hesiod as the happy abode of the champions of the heroic age. Op. et Dies, 169.

Pindar, in his second Olympic Ode, describes *the* Island of the Blest in a magnificent strain of glowing poetry, and Horace has availed himself of the same idea—

*Nos manet Oceanus circumvagus, arva, beata
Petamus arva, divites et insulas,
Reddit ubi Cererem tellus inarata quotannis,
Et imputata floret usque vinea, &c.* Epod. 16. 41.

17, 18. Flora modestly declines to expatiate on her own beauty, but

bids her auditor draw his conclusion from the fact that it gained her mother a god for a son-in-law.

19, 20. She gives an account of her first meeting with Zephyrus, who proved a rough wooer.

21, 22. Boreas seized and bore away Orithyia, daughter of Erechtheus king of Attica. The principal authorities are Apollonius Rhod. 1. 211, and Scholiast, Ov. Met. 6. 678. See also notes of Heyne upon Apollodorus 3. 15, 2.

24. *Querela*. 'Douza observat, alluisse poetam ad formulam in epitaphiis obviam VIXERVNT SINE QVERELA' (G.).

25, 26. In these two lines Flora describes the happiness of her own abode. 'I enjoy perpetual spring; for me each season beams with beauty; for me the trees are ever green with foliage; for me the earth is ever clothed with herbage.' The reading 'veri,' instead of 'semper,' which is a conj. of Heinsius (two MSS. have 'vere'), is well worthy of attention.

27. *Dotalibus... agris*. 'Dotalis' is the epithet applied to anything which a wife brings to her husband as a marriage portion. So in Met. 14. 459, it is said of Diomede,

*Ille quidem sub Iapyge maxima Dauno
Moenia condiderat, dotaliaque arva tenebat,*

and so 'Dotalis aedes' in Plaut. Mil. Glor. 4. 4, 30.

30. *Arbitrium*, i. e. 'power,' 'dominion.'

31. *Digestos*. See note on 9. 1.

35. *Horæ*. The Seasons. These allegorical personages, who are mentioned by Homer¹, are in Hesiod the daughters of Zeus and Themis, three in number, *Εὐνομία*, *Δίκη*, and blooming *Ειρήνη*, significant names, 'Order,' 'Justice,' 'Peace.'

37. *Charites*. The Graces also are noticed by Homer. Hesiod makes them daughters of Zeus and Eurynome, three in number, *Ἀγλαία*, *Εὐφροσύνη* and lovely *Θαλία*; 'Splendour,' 'Gaiety,' 'Bloom.'

41, 42. *Therapnaeus* is here equivalent to 'Laconian,' the epithet being derived from 'Therapnae,' a town on the Eurotas, a little to the south of Sparta. The person alluded to is Hyacinthus, a beautiful youth of Amyclae², beloved by Apollo, by whom he was slain accidentally with a quoit³, or, according to other accounts, the fatal 'discus' was

¹ Il. 5. 749; 8. 393; 21. 450.

² Palaeophat. 47, Claud. R. P. 2. 133. Amyclae was on the right bank of the Eurotas, nearly opposite to Therapnae.

³ Apollod. 1. 3, 3; 3. 10, 3.

rected by the breath of jealous Zephyrus¹. He was buried beneath the base of the statue of Amyclaeon Apollo², with whom he shared the honours of the great national festival of the Hyacinthia³. A flower sprung from his blood, on whose petals words of lamentation were inscribed⁴. Ovid tells the tale at full length in Met. 10. 162, seqq.

The same flower is said by the same poet (Met. 13. 396) to have sprung from the blood of Ajax.

Some botanists imagine that they have detected these marks on a species of the Ranunculaceae, which they have named the 'Delphinium Ajacis;' others believe the 'Lilium Martagon' to be the flower in question. Remark that Ovid terms Hyacinthus 'Amyclides,' from 'Amyclae;' and 'Oebalides,' from a mythic hero 'Oebalus,' after whom Laconia was named 'Oebalia.' But 'Oebalidae,' (Fast. 5. 705) are Castor and Pollux; 'Oebalis Nympha' (Her. 16. 126) is Helen; 'Oebalides matres' (Fast. 3. 230) are the Sabine women, because the Sabines pretended to deduce their origin from the Spartans.

43, 44. **Narcissus** of Thespieae, a town in Boeotia, near the foot of Mount Helicon, was the son of Liriope and the river Cephissus; he beheld his image in a fountain, became enamoured of his own beauty, and pining away, fell a sacrifice to his hopeless love. The Nymphs prepared a bier and reared a pyre, but when they came to bear his body forth found nothing but a flower.

*Iamque rogum, quassasque faces, feretrumque parabant:
Nusquam corpus erat: croceum pro corpore florem
Inveniunt, foliis medium cingentibus albis.*

The flower in question is easily recognised as the common 'Narcissus poeticus' of our gardens. The story is told at great length by Ovid, Met. 3. 339. seqq. Pausanias gives two versions of the tale, 9. 31.

45. The loves of **Crocus** and the Nymph 'Smilax,' (Bindweed,) who were both turned into flowers, are alluded to in a cursory manner by Ovid, Met. 4. 283

*Et Crocon in parvos versum cum Smilace flores
Praetereo: dulcique animos novitate tenebo.*

Atys or **Attis**, the beloved of the Phrygian Cybele, was, as we read in Met. 10. 103, metamorphosed into a pine:

¹ Nonnus 10. 253; 29. 95.

² Pausan. 3. 18, 91, Polyb. 5. 19.

³ The student will find some ingenious speculations on the Hyacinthia in Müller's Dorians, 1. p. 373 of English Translation. There is also an essay on Hyacinthus by Heyne in his Antiquarische Aufsätze, P. 1.

⁴ Hence called δ γραντὰ ὑάκινθος ('the inscribed hyacinthus'), by Theocrit. 10. 28.

*Et succincta comas, birsutaeque vertice pinus,
Grata deum matri; siquidem Cybeleius Attis
Exiit hac bominem, truncoque induruit illo.*

In the passage before us, however, Ovid follows a different form of the legend, which has been preserved by Arnobius; according to which the pomegranate tree and the violet sprung from his blood, shed on two different occasions.

45. *Cinyra creatum*. Adonis (see above, p. 169), from whose blood the anemone was produced. Ov. Met. 10. 734

*Nec plena longior bora
Facta mora est, quum flos de sanguine concolor ortus;
Qualem, quae lento celant sub cortice granum,
Punica ferre solent: brevis est tamen usus in illo;
Namque male haerentem et nimia levitate caducum
Excitant idem, qui praestant nomina, venti.*

47. *Coronis* 'posuit pro floribus' (G.).

51. *Oleae* 'flos non copiam tantum olei, sed omnino nitidissimum annum portendebat, ut et flos abundans amygdali,' (G.) who refers to Virg. G. 1. 187

*Contemplator item, quum se nunc plurima silvis
Induet in florem, et ramos curvabit olentes:
Si superant fetus, pariter frumenta sequentur,
Magnaue cum magno veniet tritura calore.*

52. *Pomaque*. 'Sensus; pomorum proventus, copia, pendet a tempore quo florent' (G.).

54. *Advena Nile*, 'quia ex alia terra decurrit' (G.). Compare note, p. 258.

Lentes...tuae. Egypt was peculiarly celebrated for the excellence of its pulse, to which frequent allusions are made by the poets, e.g. Virg. G. 1. 228

*Si vero viciamque seres, vilemque phaselum,
Nec Pelusiaca curam aspernabere lentis,*

and Martial. Ep. 13. 9

Accipe Niliacum, Pelusiaca munera, lentem.

55, 56. *Vina florent*. The 'flos vini' was a technical term for a sort of light scum which collected on the surface. Pliny H. N. 14. 21 *Flos vini candidus probatur: rubens triste signum est, si non is vini color sit*. So Columell. 12. 30 *Si vinum florere incipiet, saepius curare oportebit*.

1. **Vna dies media est**, &c. The Quinquatria began on XIV. Kal. Apr. 19th March), the Liberalia, which immediately preceded it in the Calendar, on XVI. Kal. Apr. (17th March.)

2. **Nomina**, &c. The Quinquatria continued for five days; but Ovid was mistaken in supposing that the festival received its name from this circumstance, because, properly speaking, the first day only was sacred to the goddess, and was called 'Quinquatrus,' because it fell on 'the fifth day after the Ides,' such being the real meaning of the word. In like manner, the inhabitants of Tusculum used the forms 'triatrus,' 'sexatrus,' 'septimatrus,' and the Falisci 'decimatrus,' to denote the third, sixth, seventh, and tenth days respectively, after the Ides of any month. Thus Varro, L. L. 6 *Quinquatrus : hic dies unus ab nominis errore observatur proinde ut sint quinque. Dictus, ut ab Tusculanis post diem sextum Idus similiter vocatur Sexatrus, et post diem septimum Septimatrus, sic hic quod erat post diem quintum Idus Quinquatrus*¹.

3. **Sanguine**. The blood of gladiators.

5. **Altera**. On the second, third, fourth, and fifth days, gladiatorial contests were exhibited in the amphitheatre, the centre of which, the place occupied by the combatants, was strewn with sand. Ovid himself was born on the second day of the Quinquatria, a fact which he records in Trist. 4. 10, 13

*Haec est armiferae festis de quinque Minervae,
Quae fieri pugna prima cruenta solet.*

Compare the expression 'strata arena' with Trist. 2. 282

Martia cum durum sternit arena solum.

6. **Bellica Dea**. Minerva might, in her proper capacity, be supposed to take an interest in war, in so far as it was considered an art or science, but the epithets, 'armifera,' 'armipotens,' 'bellica,' and the like, could scarcely have been bestowed on her until she was confounded with the Grecian Pallas.

7. **Ornate**. It was the custom to deck the statues of the gods with garlands on a festal day.

7-12. Minerva, as we have seen in the Introduction, was the special patroness of spinning and weaving, and hence the name of the goddess is used by metonymy for the art itself. Thus Virg. Aen. 8. 407

¹ See also Festus in verb. 'Quinquatrus.' Aul. Gell. 2. 21, Müller, die Etrusker, 2. 3, 2.

*Inde, ubi prima quies medio iam noctis abactae
Curriculo expulerat somnum, cum femina primum,
Cui tolerare colo vitam tenuique Minerva,
Impositum cinerem et sopitos suscitât ignes,
Noctem addens operi,*

and Hor. Od. 3. 12, 3

*Tibi qualum Cythereae puer ales, tibi telas,
Operosaeque Minervae studium aufert, Neobule,
Liparaei nitor Hebri.*

11. **Stantes...telas.** The threads of the warp ('stamen') were suspended vertically, according to the Roman usage, not placed horizontally, as among us. 'Radius' is the shuttle which runs through ('percurrit') the warp with the threads of the woof ('subtemen').

12. **Pecten** is the 'lay' by which the threads of the woof, loose and at a distance from each other ('rarum opus'), are driven home and compacted.

Denset. Observe the old form 'denseo,' instead of 'denso.' It occurs in Horace also, Od. 1. 28, 19

*Mixta senum ac iuvenum densentur funera; nullum
Saeva caput Proserpina fugit.*

13. **Qui maculas, &c.,** the 'fullones,' the scourers or renovators, the importance of whose occupation will be easily understood when we remember that the Romans, until a very late period, wore woollen garments exclusively.

14. **Velleribus quisquis, &c.,** the 'infectores' or 'tinctores,' the dyers.

Ahenum is the brazen caldron in which the wool was boiled along with the dye. Compare the Epigram of Martial on a cloak made of Andalusian wool, which was naturally of a golden yellow colour, 14. 133

*Non est lana mihi mendax, nec mutor abeno,
Sic placeant Tyriae—me mea texit ovis;*

and again 10. 16, 7

Quidquid Agenoreo Tyros improba cogit abeno.

In like manner, the poets apply the epithets 'Tyrium,' 'Assyrium,' 'Sidonium,' 'Gaetulum,' &c. to 'ahenum,' to express a purple dye.

15. **Vincula plantae.** The 'vincula,' strictly speaking, would be the straps ('amenta') which bound on the sandals ('soleae') or shoes ('calcei').

16. **Tychio.** This is the name given by Homer to the artist who fabricated the sevenfold shield of Ajax, being, it is said, a native of

Hyle, and σκυτοτόμων δὲ ἄριστος, 'far the first of leather cutters'.¹ Pliny², when enumerating the inventors of the different arts and sciences, says briefly, 'Sutrinam Boethius,' for which we ought probably to read 'Boeotius,' for Hyle was in Boeotia.

17. *Manibus collatus*, 'compared in handicraft.'

Epeus constructed the Trojan horse. Ulysses, in *Odyss.* 8. 492, thus addresses Demodocus:—

*Haste then, the structure of the wooden horse
Declare in song, which with Athena's aid
Epeius formed,*

and Virgil, enumerating the warriors who issued from its womb, *Aen.* 2. 264

Et Menelaus et ipse doli fabricator Epeus.

Pliny endeavours to rationalize the tale, and to make out that this contrivance was nothing more than a battering ram, *H. N.* 7. 56 *Equum qui nunc Aries appellatur, in muralibus machinis Epeum ad Troiam* (sc. *invenisse dicunt*).

19. *Phoebæ...arte.* Medicine. Apollo with the epithet 'Paeon,' (i. e. soother, assuager,) was the patron of the healing art, and the father of Aesculapius. In Homer, Paeon (Παῖων) is the physician of the gods, Aesculapius (Ἀσκληπιός) a mortal skilled in medicine, but they have no connection with each other, nor with Apollo.

20. *De vestris*, sc. 'muneribus.' A portion of the gifts you receive.

21. It will be seen from the various readings, that the text of this line is doubtful. Under any form it will allude to the inadequate remuneration received by the Roman schoolmasters; a theme upon which Juvenal enlarges with great bitterness in his seventh Satire. Minerva being the patroness of learning, the fee for instruction was called 'Minerval,' and it appears from Macrobius (*S.* 1. 11) that it was paid during this month.

22. *Discipulos attrahit illa novos.* Compare *Iuv. S.* 10. 114

*Eloquium et famam Demosthenis aut Ciceronis
Incipit optare et totis Quinquatribus optat,
Quisquis adhuc uno parcam colit asse Minervam,
Quem sequitur custos angustæ vernula capsæ.*

23. *Moves caelum.* This expression admits of a double interpretation, according to the meaning which we assign to 'caelum.' If we suppose it to signify 'the heaven,' then 'movere caelum' will refer to the artificial spheres employed by astronomers. If, on the

¹ *Il.* 7. 221, *Strabo* 9. § 20.

² *H. N.* 7. 56.

other hand, we suppose it to signify 'a burin,' or 'engraver's tool,' whence 'caelare,' 'caelator,' 'caelatura,' then the persons addressed will be workers in gems and the precious metals, who would be appropriately classed along with painters and sculptors.

Tabulam coloribus uris. Painters in encaustic, an art now lost. The 'loci classici' are in Pliny H. N. 35. 11 *Ceris pingere ac picturam inurere qui primus excogitaverit non constat. Quidam Aristidis inventum putant, postea consummatum a Praxitele. Sed aliquanto vetustiores encaustae picturae exstiterē, ut Polygnoti et Nicanoris et Arcesilai Pariorum. Lysippus quoque Aeginae picturae suae inscripsit ἐνέκασθεν, quod profecto non fecisset nisi encaustica inventa. And, Encausto pingendi duo fuisse antiquitus genera constat, cera, et in ebore, cestro, id est, viriculo, donec classes pingi coepere. Hoc tertium accessit, resolutis igni ceris penicillo utendi, quae pictura in navibus nec sole, nec sale, nec vento corrumpitur.*

24. **Mollia saxa.** Compare Virg. Aen. 6. 847

Excudent alii spirantia mollius aera

Credo equidem, vivos ducent de marmore voltus.

31. PALLADIVM A METELLO FAS. VI. 419. SERVATVM.

5. **Vidi.** We have seen, in the life of Ovid (Introduction), that when a young man he visited, in the train of Macer, the cities of Asia.

Templum. He refers to the shrine of Pallas at Novum Ilium, which was believed by many of the ancients to occupy the site of ancient Troy. Under this impression it was visited and honoured by Xerxes and by Alexander; Lysimachus added greatly to its size and importance, and founded a new temple. The town was stormed and burnt by Fimbria in the Mithridatic War, but was restored by Sulla, and again raised to prosperity by Julius Caesar, who wished to think that it was the spot from which his race had sprung¹.

7. **Smintheus.** Apollo was worshipped under this title at a temple called 'Smintheum,' situated in the immediate neighbourhood of Chrysa, on the coast of Mysia. There were other temples of the same name in Aeolis, in Rhodes, and elsewhere. *Σμινθος* signifies 'a field-mouse,' and thus Apollo Smintheus would be adored as the destroyer of an animal so

¹ See Herod. 7. 42, Strabo 13. § 26, 27.

injurious to the husbandman, which is confirmed by the fact that his statue was represented with one foot on a mouse¹.

13-16. An allusion to the conflicting statements with regard to the removal of the Palladium from Troy. In addition to those noticed in the Introduction, we may mention the opinion maintained by some that the statue stolen by Diomedes was not the real Palladium, but a counterfeit fabricated for the express purpose of baffling any such attempt, a device practised by the Romans themselves with regard to the Ancilia.

14. *Iudicio*, sc. 'Paridis,' 'from the time when her beauty was vanquished by the decision of Paris.'

15. *Genus Adraști*. Diomedes. The MSS. vary between 'genus' and 'gener.' Either is appropriate, since we are told by Apollodorus that Tydeus wedded Deipyle, daughter of Adrastus, king of Argos, and that Diomedes, the issue of this marriage, took to wife his mother's sister, Aigialeia; therefore he would be at once the descendant ('genus') and the son-in-law ('gener') of Adrastus. As there are some doubts, however, with regard to the parentage of Aigialeia², it is better to adopt the reading given in the text.

18. *Vesta*. Men of simple habits, in all ages of the world, have ever regarded the domestic hearth with affectionate veneration, and even when society assumes its most artificial aspect this sentiment is seldom altogether lost. Among the Greeks and Romans it was peculiarly strong: the *focus* in the atrium was the central point of the dwelling; here stood the altar for household sacrifice, where offerings were regularly presented to the Lares and Penates; here strangers were received and entertained; to this the suppliant fled for protection; here, in ancient times, all who lived under the same roof were wont to assemble when the labours of the day were over, to partake in common of the social meal, and to draw more closely the bonds of love and duty which united them as members of a single family. Thus Vesta, the goddess whose abode was the hearth, and whose symbol was the blazing fire, was worshipped with the deepest reverence in every private mansion. But since the whole body of the inhabitants of Rome might be considered as constituting one great family, whose welfare was guarded by the Public Lares and Penates, so there was a public temple of Vesta which served as a point of union to all citizens; and the idea being still farther extended,

¹ See Muller's *Dorians*, p. 247 and 309, Engl. Transl., Strabo 13, Schol. on II. 1. 39.

² See Apollod. I. 8, 6, and notes of Heyne.

the common hearth of the whole Roman territory was the temple of Vesta in the mother-city of Lavinium, where blazed the eternal fire rescued by Aeneas from Troy¹.

The worship of this deity was said to have been introduced by Numa, who built a shrine on the edge of the Forum, between the Capitoline and Aventine hills. It was circular in form, with a dome-shaped roof; and hence, in later times, was supposed to be emblematic of the world; and thus arose the idea generally current in the Augustan age, that Vesta was a personification of the Earth. This belief is developed by Ovid, *Fast.* 6. 257².

In this temple there was no statue³; the goddess was represented by the sacred fire alone which blazed unceasingly upon the altar; it was never permitted to expire; or if such an accident befell, through neglect, it was considered an omen of the worst description, portending nothing less than the extinction of the city⁴, requiring the most careful and solemn expiations⁵. Thus Livy 28. 11 *Plus omnibus aut nuntiatis peregre, aut visis domi prodigiis, terruit animos hominum ignis in aede Vestae extinctus.*

Vesta being represented by fire, the purest of elements, her ministers, as was fitting, were all spotless virgins, of honourable birth, and free from any personal defect. Their number was originally four, but was afterwards increased to six, and the period of their service extended to thirty years, during the whole of which time they were bound by the most solemn oaths to continue in a state of maidenhood. During the first ten years, they were employed in learning their duties; during the second ten years, in discharging them; and during the remaining ten, they instructed the novices. At the expiration of the appointed time, they were free to return to the world, and even to marry, if they thought fit: not many, however, availed themselves of this privilege. In early times some few had formed such a connection, but their lot proved unhappy; and from that time forward it was looked upon as ominous. When a vacancy occurred in the sisterhood, it was filled up by the Pontifex Maximus, to whose jurisdiction they were subject.

¹ Hartung, *Die Religion der Römer*, 2. 110, seqq.

² Compare with this Dionysius Hal. 2. 64, 65, 66-69, Augustine, *De Civ. Dei* 7. 16, Servius on *Virg. Aen.* 2. 296.

³ See note, p. 205, and quotations there given: there were statues of the goddess in public places, but none in her temple.

⁴ *δραπισμὸς τῆς πόλεως σημεῖον* Dionys. Hal. 2. 67.

⁵ *Ibid.* See also Val. Max. 1. 1, 6, 7, and Dionysius as above, and Plutarch, Numa, 13.

Their principal occupations were to sprinkle the temple each morning with water, to guard the relics which it contained, and, above all, to tend the holy fire, with watchful diligence, both day and night. If, through carelessness, it was extinguished, the culprit was punished with stripes by the Pontifex. But a more terrible fate was reserved for the unhappy priestess who violated her vow of chastity; she was buried alive in the Campus Sceleratus, a spot within the city walls, hard by the Colline gate.

If the rules of the order were severe and rigidly enforced, so the privileges enjoyed were such as to make ample amends for all restrictions. A Vestal Virgin, from the moment of her election, became the servant of the goddess, and of the goddess only; her hair was shorn off, to mark that all worldly ties were severed, that she was released from all the bonds by which other women were confined, emancipated from the perpetual slavery to fathers and husbands, which they were compelled to endure. In public she was treated with the most marked distinction; she might go from place to place in a chariot, and a lictor was ever in attendance to clear the way before her; a seat of honour was reserved for her at the public shows; did she meet a criminal on his way to execution, he was forthwith reprieved; did she encounter a Praetor or a Consul, the fasces were instantly lowered to do her reverence.

Both in name and attributes Vesta is identical with the Grecian *Ἑστία*; and since, in this case, we cannot suppose that the one nation borrowed from the other, we must conclude that she was an ancient Pelasgian Deity, whose worship was introduced into both countries, independently, by that widely diffused tribe. The distinction between Vesta and Vulcanus, both intimately connected with fire, seems to be accurately stated by Augustine, *De Civ. Dei* 7. 16 *Vestam quoque ipsam propterea dearum maximam putaverunt, quod ipsa sit Terra; quamvis ignem mundi leviolem qui pertinet ad usus hominum faciles, non violentiorem qualis Vulcani est, ei deputandum esse crediderunt.*

Vesta being considered the same as Terra, who was worshipped under the name of Ops, and Ops being confounded with the Grecian Rhea, the wife of Kronos, who again was identified with Phrygian Cybele—we have Vesta, Ops, Rhea, and Cybele mingled in wild confusion. According to Hesiod, Vesta was the firstborn of Kronos and Rhea, and hence the elder sister of Demeter (Ceres), Hera (Juno), Pluto, Poseidon (Neptunus), and Zeus (Jupiter). This genealogy is adopted by Ovid, *Fast.* 6. 285

*Ex Ope Iunonem memorant Cereremque creatas
Semine Saturni: tertia Vesta fuit,*

although it is completely at variance with the rest of his theory.

Nor does the embarrassment end here; the Italian antiquaries¹ believed Terra or Ops to be the same with Bona Dea, and with Maia, or Stata Mater, the wife of Vulcan, from whom the month of May was named; and thus Vesta, or the personification of mild, gentle fire, would be the consort of Vulcanus, the personification for fierce, consuming fire, and identical with Maia, and Bona Dea.

Mention is frequently made in the classics of this Bona Dea, or Good-Goddess, but we possess very little information respecting her, except that all male creatures were jealously excluded from her rites; and so sacred was the rule, that Clodius, in the height of his popularity, was well-nigh ruined by violating it².

The festival of Vesta, the 'Vestalia,' was held VI. Id. Jun. (8th June), on which day solemn sacrifice was offered by the Vestals; the mill-stones were wreathed with garlands, and the mill-asses adorned with flowers and necklaces made of loaves, because Vesta presided over the fire by which the flour was rendered available for the wants of man³.

On the Kalends of March, the laurels which decorated the shrine were renewed, and the sacred fire renovated,

*Vesta quoque ut folio niteat velata recenti,
Cedit ab Iliacis laurea cæna focis.
Adde, quod arcana fieri novus ignis in aede
Dicitur; et vires flamma refecta capit,*

and on XVII. Kal. Jul. (15th June), the sweepings and other filth which had accumulated in the temple were carried forth and solemnly thrown into the Tiber. Fast. 6. 711

*Hæc est illa dies, qua tu purgamina Vestæ,
Tibri, per Etruscas in mare mittis aquas.*

It was thought unlucky to marry in June, until this ceremony was over. Ovid, Fast. 6. 223.

27. **Pignora...fatalia.** Dionysius and Plutarch express themselves with much caution and reserve on this subject. They tell us that some persons were of opinion that the sanctuary of Vesta contained nothing but the sacred fire; that, according to others, it concealed the gods carried over by Dardanus from Samothrace to Troy, and brought from Troy to Italy by Aeneas—the current belief being that the Palladium

¹ See Macrob. S. I. 12.

² See Plutarch Vit. Caes. 9, which is the 'locus classicus' with regard to the Bona Dea. See also Macrob. S. I. 12.

³ Ovid, Fast. 6. 311.

was there deposited. Both authors agree in thinking that relics of some kind were preserved by the Vestals, but that they were hidden with such jealous care from every eye, that no one could pretend to any certain knowledge of their nature.

37. **Sub Caesare.** The Vestals, as we remarked above, were subject to the control of the Pontifex Maximus. Lepidus succeeded to this office upon the murder of Julius Caesar, and after the death of Lepidus, 12 B.C., it was assumed by Augustus¹. The day marked in the Calendars, as hallowed by this auspicious event, was Prid. Non. Mart. (6th March). Ovid announces the event, Fast. 3. 415.

32.

BACCHVS.

FAS. III. 713.

3, 4. Commentators have failed in extracting a sense from the words 'parvus inermis eras,' which will in any degree correspond with the former part of the couplet. Neither the reading 'erat,' which is found in good MSS., nor 'partus,' the conjecture of Heinsius, make the meaning more intelligible.

7. **Sithonas.** Sithonia proper, according to Herodotus, is one of the three long narrow peninsulas which form the termination of that portion of Macedonia called Chalcidice, lying between the Strymonic Sinus (G. of Contessa) and the Thermaicus Sinus (G. of Saloniki). The most northerly of these is formed by Mount Athos, that farthest to the south was called Pallene, while Sithonia lay between them, being separated from the former by the Singitic Sinus (G. of Monte Santo), and from the latter by the Toronaicus Sinus (G. of Cassandria). In poetic phraseology, however, Sithonia is used to express the whole of Thrace and the north of Macedonia.

Scythicos. Scythia, in its widest acceptation, embraces the whole of southern Russia in Europe, together with the vast steppes of central Asia, the land of the Tartars and the Mongols.

9. **Thebanæ...matris.** Agave, the mother of Pentheus. See Introduction to Extract.

10. **Inque tuum . . . genu.** According to one form of the legend, Lycurgus in his frenzy cut off his own legs with a hatchet.

13, 14. Ovid having hastily passed over foreign fables, now proceeds to consider one of the usages of the Roman Liberalia, described somewhat more distinctly by Varro, L. L. 5 *Liberalia dicta, quod per totum*

¹ Dion. 54. 15, Sueton. Octav. 31.

oppidum eo die sedent sacerdotes Liberi, bedera coronatae anus, cum libis et foculo pro emptore sacrificantes.

14. *Liba*. See note on 22. 6 (p. 238).

16. *Gelidia*. Grass grew upon the altars where no fire was ever kindled for sacrifice.

17. *Gange*. The Ganges, the great river of India, is here put for the country itself.

19. *Cinnama*. Cinnamon is the peculiar production of Ceylon and the Malabar coast, and thus appropriately introduced here in reference to the Indian conquests of Bacchus.

21. Ovid foolishly derives from 'Liber' the words *libamen* and *libum*, which are manifestly connected with the verb 'libare' (λείβω).

23. *Succis dulcibus*. It was the custom to pour honey over the 'libum,' as we see below, vv. 49, 50, and Tibull. 1. 7, 54

Liba et Mopsopio dulcia melle feram;

and hence Ovid takes occasion to make a digression with regard to the discovery of honey, which he attributes to Bacchus.

25. *Hebro*. The Hebrus (Maritza) is the great river of Thrace, and one of the most important streams in Europe. It rises at the point where Mount Rhodope branches off from Mount Haemus and Mount Scomius (see above, p. 223), and after a course of nearly 300 miles, falls into the Aegean opposite to Samothrace, one of its branches emptying itself into the Stentoris Palus (G. of Aenos).

27. *Rhodope* (Despoto Dagh) is a snowy mountain range, sweeping down to the south from the great chains of Haemus and Scomius, and sending out a number of lateral ridges which spread over the whole of the southern and western districts of Thrace.

Mons Pangaeus v. *Pangaeum* (Pundhar Dagh) was the name given to the extremity of one of the branches of Rhodope which runs along the coast, from Amphipolis near the mouth of the river Strymon, westward. Pangaeus was celebrated for its mines of gold and silver, originally worked by the native tribes, and afterwards by a colony from the island of Thasos, who formed an establishment called 'Crenides,' which was subsequently seized by Philip of Macedon, who built on the same site the city of Philippi, so celebrated in after times in the history of Rome, as the scene of the final struggle of the republicans under Brutus and Cassius against the triumvirs (42 B. C.). Philippi was the first spot in Europe where the gospel was preached by Saint Paul. (Acts xvi. 9.)

28. *Aeriferae* . . *manus*. Cymbals borne by the followers of Bacchus.

29. *Volucres*, 'the bees;' *novae*, 'hitherto unknown;' *tinnitibus actae*—every one knows that bees when swarming are frequently attracted and induced to alight upon a particular spot by a tinkling noise; nor does Virgil omit to notice this peculiarity, G. 4. 64

Tinnitusque cis, et Matris quate cymbala circum.

33. *Levis...senex*, 'the bald old man,' Silenus. See above, p. 180.

37. *Besidebat* expresses the lazy slouching attitude of Silenus.

42. *Ora summa*, i. e. 'his bald head.'

47. *Limumque inducere*, 'to spread a coating of mud over his face.' So *Inducere aurum ligno* Pliny H. N. 35. 1, 6. *Inducere parieti ceram liquefactam* 30. 1, 7.

52. *Thyrso*. See above, note on 2. 33.

53. *Hoc faciat*. We may understand '*libum*' to agree with *hoc*, and translate, 'If you ask why an old woman bakes this cake;' or, more simply, 'If you ask why an old woman does this,' i. e. offers her cakes to passers by.

57. *Nysiades Nymphae*, 'the nymphs of Nysa.' Ancient writers are at variance as to the position of Nysa, where Bacchus was nursed; many places bore the name and claimed the honour. The most famous was the Indian city situated at the base of Mount Meros (see Quintius Curtius, 8, 10) and this is probably indicated by Apollodorus, when he calls Nysa 'a city of Asia.' There was, however, another in Arabia, another in Boeotia, another in the island of Naxos; no less than ten being enumerated by geographers.

Noverca, i. e. Juno.

59. *Restat, &c.* Ovid now proceeds to enquire why youths assumed the '*toga virilis*' on the Liberalia. He assigns four different reasons, none of which are particularly interesting. The practice itself is alluded to by Cicero, Ep. Att. 6. 1 *Quinto togam puram Liberalibus cogitabam dare: mandavit enim pater.*

33.

CYBELE.

FAS. IV. 179.

1. *Perpetuo...axe*. The original meaning of '*perpetuus*' is 'continuous,' 'uninterrupted,' 'unbroken.' Thus Pliny H. N. 3. 5 *Apenninus perpetuis iugis ab Alpibus tendens ad Siculum fretum*, i. e. 'in an unbroken range.' Again Virg. Aen. 7. 176

Perpetuis soliti patres considerare mensis,

i. e. a long straight table at which those who banqueted were placed in an unbroken line, up and down—not sitting round three sides after the fashion of the ‘triclinia.’ Here it is equivalent to ‘long’—the long axle on which the heavens turn round. Virg. Aen. 4. 250

Vertitur interea caelum et ruat Oceano non.

With regard to the different significations of *axis*, see note on 38. 48.

2. Titan, i. e. the Sun. See note on Hyperion, 18. 51.

1, 2. The sense of these lines is simply ‘tribus exactis diebus,’ three days having elapsed since the commencement of the month. The Megalesia were celebrated, as we have seen in the Introduction, on the 4th of April.

3. Compare Hor. Od. 1. 18, 13

*. . . . saeva tene cum Berecynthio
Cornu tympana*

and Od. 4. 1, 21, addressing Venus,

*Illic plurima naribus
Duces tura, lyraeque et Berecynthias
Delectabere tibiae
Mixtis carminibus, non sine fistula.*

Inflexo cornu. The Phrygian flute or flageolet consisted of two straight tubes, of unequal length and unequal diameter, to the ends of which was attached a crooked metallic appendage, called *κῶδων*, resembling the extremity of a French horn. Hence the epithet ‘curvus.’ Compare Catull. 63. 22

Tibicen ubi canit Pbryx curvo grave calamo,

and Virg. Aen. 9. 617

*O vere Pbrygiae, neque enim Pbryges! ite per alta
Dindyma, ubi assuetis biformem dat tibia cantum,*

on which Servius, *Tibiae autem Serranae dicuntur, quae sunt pares, et aequales habent cavernas; aut Pbrygiae, quae et impares sunt, et inaequales habent cavernas.*

5. Semimares, &c., the mutilated priests—the ‘Galli’ or ‘Corybantes.’ See Introduction.

Inania, i. e. ‘hollow.’

7. **Molli**, ‘effeminate.’

9. **Soena**, the theatrical exhibitions; **ludi**, the games of the circus. See Introduction.

12. **Lotos**. This Lotos or Faba Graeca, described by Pliny, H. N. 16. 30, and 24. 2, is a tree which must be carefully distinguished from the lotos of the Lotophagi, the lotos or water-lily of Egypt, and the clover lotos of Virgil. Compare Pliny H. N. 16. 36 *Nunc sacrificas* (sc.

tibiae) *Tuscorum e buxo, ludicrae vero loto ossibusque asininis et argento fiunt*; also Silius II. 432

*Vt strepit assidue Pbrygiam ad Nilotica loton
Memphis,*

and Mart. 8. 51, 14

Palladius tenero lotos ab ore sonat,

where remark the difference of gender.

13. *Doctas . . . neptes*, i.e. the Muses. Cybele being identified with Rhea, and Rhea being the mother of Zeus, the Muses, who were the daughters of Zeus and Mnemosyne, would be the granddaughters of Cybele.

17. *Erato*, derived from *ἔρως*, 'love.' The island of Cythera (Cerigo) being a chosen resort of Aphrodite (Venus), she was thence called Cythereia, and the month Aprilis being, according to one derivation, named after Aphrodite, is here termed 'Mensis Cythereius.'

19-35. The legend of Kronus (Saturnus) devouring his children, the stratagem of Rhea, by which Zeus (Jupiter) escaped, and the subsequent expulsion of Kronus from the throne of heaven, have been already fully detailed in the note, p. 252, the first part of which must be read carefully, in order to enable the student to comprehend these lines.

20. *Exoutiere*. The idea is that of a person jolted out of a seat, as in Met. 15. 524 *Excutor curru*.

26. *Fidem*. Belief arising from confidence in the truth of what we have heard.

27. *Saxum*. This stone, we are told, was called *βαίρυλος*, or Abbadir. See Stephan. Thesaur. and Priscian. p. 647.

Guttur. Although 'viscere' is found in only one MS., it is probably the true reading, since 'guttur sedit' would imply that the stone stuck in the throat of Kronus. If we adopt 'gurgite,' the expression will be analogous to 'altique voragine ventris' in Met. 8. 843.

29. *Idē* in Crete is here indicated, since that island was generally accounted the birthplace of Zeus, although both Arcadia and Phrygia claimed him as their own. See Excursus of Heyne on Aen. 3. 111.

32. *Curetes . . . Corybantes*. As far as we can venture to pronounce an opinion upon a subject, with regard to which the testimonies of ancient writers are of the most confused and contradictory description, it seems scarcely doubtful that the 'Curetes' and 'Corybantes' were originally completely distinct from each other.

The 'Curetes' were Cretan priests, who, clad in armour, performed the stately and graceful Pyrrhic dance, in honour of Zeus, to the music

of drums and flutes, while the 'Corybantes' were the mutilated ministers of Phrygian Cybele, who with shouts, and shrieks, and howls, and frantic gestures, attended the processions of the goddess. The original 'Curetes' were said to have watched the cradle, and by clashing their weapons, to have drowned the cries of the infant god, who thus escaped the jaws of the jealous sire, and hence they are represented by several ancient writers as divinities, and are classed along with the Nymphs and Satyrs who nursed the youthful Bacchus.

We have before remarked, that when the worship of Cybele was introduced into Greece, the Phrygian goddess was, from some resemblance in her attributes, identified with Rhea, and that the double Ida in Crete and Phrygia served to render the confusion more complete. Hence the Phrygians claimed Zeus as their countryman, and many of the Greeks called the attendants of Cybele 'Curetes' and 'Corybantes' indifferently. The Roman writers make no distinction whatever between them, as may be seen by referring to the passages indicated at the bottom of the page 1, and from the lines of Lucretius, 2. 628 sqq., which immediately follow those already referred to in the Introduction, and are particularly valuable, from the minute and lively picture they present.

In addition to the original 'Curetes,' the divine attendants of Zeus on Mount Ida, and the later 'Curetes,' who in Crete performed a martial dance on certain festivals, there were 'Curetes' in Aetolia and Acarnania who belong to history, being a tribe who dwelt near Pleuron. We hear of 'Curetes' in Euboea also, who, from the manner in which they are spoken of, seem to occupy the debateable land between mythology and history.

Our great authority among the ancients for all that concerns the 'Curetes' and 'Corybantes' is Strabo, who has fully detailed the various legends and the theories founded upon them, while in modern times the whole subject has been analysed in a most masterly manner by Lobeck in his *Aglaophamus*.

45. Cybele is here given as the name of a Phrygian mountain, and so in Fast. 4. 363

Inter, ait, viridem Cybelen altisque Celaenas,

Ammis it insana, nomine Gallus, aqua,

but it is seldom mentioned by geographers.

¹ Ov. Fast. 4. 210, Martial. 9. 16, Silius 17. 20, Senec. Herc. Oet. 1872, Val. Max. 2. 4. Germanicus in his translation of Aratus renders *Δικταίους Κουφύρας* by *Dictaeos Corybantes*.

52. **Edomito . . . orbe.** There is a little anticipation here. The event described happened, as we have seen, 205 B.C., at a period when the Romans had not yet terminated the second Punic War, which was to them a struggle for existence.

53. **Carminis Euboici.** The prediction of the Cumaean Sibyl. Cumae was founded by a colony from Chalcis in Euboea, and hence is termed 'Euboean' and 'Chalcidian' by the poets. Thus Virg. Aen. 6.1

*Sic fatur lacrimans, classicae immittit babenas,
Et tandem Euboicis Cumarum adlabitur oris,*

and in line 16 of Daedalus,

*Insuetum per iter gelidas enavit ad Arctos
Chalcidicaque levis tandem super adstitit arce.*

59. **Paean.** Apollo. See note, p. 273.

61. **Phrygiae sceptrum.** The kingdom of Pergamus was one of those created out of the wrecks of the empire of Alexander. The fortress of Pergamus was entrusted by Lysimachus to Philetaerus, a native of Pontus, about 283 B.C., who, taking advantage of the misfortunes which befell his patron towards the close of his career, made himself independent. His successors were—

(1) **EUMENES I** (263 B.C.), son of Eumenes, a brother of Philetaerus.

(2) **ATTALUS I** (230 B.C.), son of Attalus, another brother of Philetaerus. This is the king Attalus of the passage before us.

(3) **EUMENES II** (197 B.C.), son of Attalus I. He was the firm friend and ally of the Romans against Antiochus and Perseus, and received a vast accession of territory upon the subjugation of the former.

(4) **ATTALUS II** (159 B.C.), brother of Eumenes II.

(5) **ATTALUS III** (138 B.C.), son of Eumenes II. He died 133 B.C., and bequeathed his kingdom to the Romans, who thus became masters of the finest part of Asia Minor.

62. **Negat.** This is directly at variance with the statement of Livy, and is probably a poetical fiction to heighten the dignity and solemnity of the event.

68. **Nostra eris**, 'you will still be ours.' Since the Romans were descendants of the Phrygian Aeneas, Attalus argues that the goddess in migrating from Pessinus to Rome, was only passing from Phrygians to Phrygians, and therefore would not be lost to the nation.

69. Observe that, according to the poet, she does not sail in the Roman ship, but in a vessel built of the pines that grew upon her own Phrygian hills.

70. **Phryx pius.** Aeneas.

72. **Caelestum Matrem.** It will be seen from the chapter of Livy quoted in the Introduction, that this representation of the mother of the gods was a sacred stone. It is described more particularly by Arnobius adv. Gent. 7. 46.

73. The student will do well to trace the voyage of the goddess upon a map, from which he will see that Ovid's ideas of the relative position of some of the places mentioned were not perfectly accurate. Observe, however, that according to the account here given, the image was brought from Pessinus in Galatia, high up on the river Sangarius, to the sea coast in the neighbourhood of Troy, where it was embarked, and not at Pergamus, as some of the commentators say, which was at the mouth of the Caïcus (Bergamo), far to the south of the Hellespont and Tenedos, which in that case would never have been approached.

Sui...nati. Cybele being identified with Rhea, would be considered as the mother of Poseidon or Neptune.

74. **Longaque, &c.** The Hellespont, named after Helle, sister of Phrixus.

75. **Rhoeteum and Sigeum** were two promontories forming the northern and southern horns of the bay in which lay the fleet of the Greeks at the siege of Troy. On the former Ajax was interred, on the latter were the tombs of Achilles, Patroclus, and Antilochus. Towns having the same names were afterwards built in the neighbourhood of these capes.

Rapax. This epithet must refer to the swift current of the Hellespont. So Ov. Fast. 4. 566

Ioniumque rapax, Icariumque legit,

and Catull. 64. 358

*Testis erit magnis virtutibus unda Scamandri,
Quae passim rapido diffunditur Hellesponto.*

76. **Tenedum.** See note on Ov. Amor. 1. 15, 9, p. 154.

Eëtionis opes. He means 'Thebe' in Mysia, surnamed 'Hypoplacia,' from lying under the woody mountains of Placos. At the commencement of the Trojan war it was possessed by the Cilicians, whose king was Eëtion, the father of Andromache. It was taken and sacked by Achilles, and never rebuilt. It is frequently mentioned by Homer, e g. Il. 1. 366; 2. 691; 6. 397, 416.

77. **Cyclades.** The name given to the circular group of islands of which the holy Delos was considered the centre. The most important were, Naxos, Paros, Siphnos, Melos, Seriphos, Cythnos, Andros,

Tenos, Myconus, Gyarus. To the two last the floating Delos was ultimately moored. See Virg. Aen. 3. 73.

Lesbos is now called Mitelin, a corruption of Mytilene, its ancient capital.

78. **Carysteis.** Carystus (Castel Rosso), was situated at the southern extremity of Euboea (Negropont), and famed for its marbles. There was another Carystus in Laconia, far inland on the confines of Arcadia.

79. **Icarium.** The Mare Icarium, if called after the son of Daedalus, would be that portion of the Cretan sea over which the ill-fated boy essayed to wing his flight toward Italy. The same name is given to a part of the Aegean, off the coast of Ionia, from the island of Icarus (Nicaria) near Samos.

81. **Pelopeïdes undae** will here mean the sea which lies to the south of the Peloponnesus between Creta (Candia) and Cythera (Cerigo), the passage, as it were, from the Mare Aegeum into the Mare Ionium.

83. **Mare Trinacrium** or 'Mare Siculum,' Sicilia being called Trinacria from its three promontories, and sometimes Triquetra from its triangular form. Sicilia and Sicania are names derived from the tribes of Siceli and Sicani, by whom the island was anciently occupied.

84. The haughty-hearted Cyclops, who forged the thunderbolts of Jove, are mentioned by Hesiod (Theog. 140) as the sons of Earth and Heaven, three in number, Brontes, Steropes, and Arges. These seem originally to have been quite distinct from Polyphemus and his tribe of monsters in the Odyssey. But when Sicily became familiarly known to the Greeks, and was fixed upon as the scene of the adventures of Ulysses, the volcanoes of Aetna and the Lipari islands were soon converted, by the imagination of the poets, into the workshops of Hephaestus, while the one-eyed Cyclopes of Hesiod and Homer were confounded with each other, and assigned to him as workmen. The names are derived from *βροντή* (thunder), *στειρόπη* (lightning), *ἀργή* (bright-flashing).

86. **Ausonia.** See note on 34. 13.

87. **Ostia** in the plural, because the river near its mouth divided itself into two streams, and entered the sea by a double channel. Of these, the left or southern branch seems to have been preferred in ancient times, but it afterwards became filled up with sand and ceased to be navigable¹. The celebrated harbour called the 'Portus Augusti,' commenced by Julius Caesar², and completed upon a most magnificent

¹ See Rutilius Itiner. 1. 169, and the note of Wernsdorf.

² Plutarch in Vita.

scale by the Emperor Claudius¹, was upon the right branch, but must not be confounded with the Portus Traiani or Centumcellae, now Civita Vecchia, situated at some distance to the north on the Etrurian coast. The town of Ostia, said to have been founded by Ancus Martius, was three or four miles from the mouth of the river and the harbour.

88. *Dividit*. Simply 'spreads itself out into the deep,' 'disperses its waters.' The point where the river 'divides' into two branches was at some little distance, and is mentioned at line 125.

90. *Tusci fluminis*. The Tiber, whose sources are in Etruria, and which passes through or bounds that district during the whole of its course. See note, p. 258.

92. The Vestal Virgins who tended the sacred fire of Vesta. See note, p. 275.

96. *Pressa carina*, 'deep laden.' Compare Virg. G. i. 303

Ceu pressae cum iam portum teligere carinae.

101. *Claudia*. This Claudia was probably the granddaughter of Claudius Appius Caecus, who was Consul for the second time, 296 B.C., in the great Etruscan and Samnite war, Livy 10. 18, 19, &c., and afterwards, when Censor, gave his name to the famous Appian Way.

Clauso... ab alto. Livy 2. 16 *Seditio inter belli pacisque auctores orta in Sabinis aliquantum inde virium abstulit ad Romanos; namque Attus Clausus, cui postea Appio Claudio fuit Romae nomen, cum pacis ipse auctor a turbatoribus belli premeretur, nec par factioni esset, ab Regillo, magna clientium comitatus manu, Romam transfugit. His civitas data agerque trans Anienim; vetus Claudia tribus, additis postea novis tribulibus, qui ex eo venirent agro, adpellata. Appius inter patres lectus haud ita multo post in principum dignationem pervenit.* Compare Virg. Aen. 7. 706

Ecce Sabinorum prisco de sanguine, magnum

Agmen agens Clausus, magnique ipse agminis instar,

Claudia nunc a quo diffunditur et tribus et gens

Per Latium, postquam in partem data Roma Sabinis.

Those who desire further information with regard to the history and services of this most illustrious family, may read the two first chapters of the life of Tiberius by Suetonius.

119. *Pignora*. 'Pignus, argumentum, signum quo comprobatur aliquid' (G.).

120. *Re*, 'by the issue.' You will give proof of the purity of my life by the event.

¹ Sueton. Claud. 20, Dion Cass. 60. 11, Pliny 9. 6; 36. 15, Iuv. S. 12. 75.

122. It appears from this line that the exploit of Claudia had been made the subject of some well-known drama, exhibited, doubtless, at the Megalesia.

124. *Sonus*, 'a shout.'

125. See note on line 87.

133. *Almo*. The *Almo* (*Acqua Santa*) is a rivulet which rises near Rome at the head of a little valley called *La Cafarella*, and after a very short course, *cursumque brevissimum Almo*, *Ov. Met.* 14. 329, passing near the ancient *Porta Capena* (*Porta S. Sebastiano*), falls into the *Tiber*. The 'lotio,' or washing of the goddess, here described, was performed regularly every year by the *Archigallus*, and is the subject of frequent allusions in the poets. See *Lucan* 1. 600. Compare also *Silius* 8. 364

*Quique immite nemus Triviae, quique ostia Tusci
Amnis amant, tepidoque fovent Almonè Cybeben,*

and *Martial* 3. 47, 1

*Capena grandi porta qua pluit gutta
Pbrygiaeque matris Almo qua lavat ferrum.*

Lubricus Almo, 'smoothly gliding.' So *Ov. Amor.* 3. 6, 81

*Supposuisse manus ad pectora lubricus amnis
Dicitur,*

and also *lubrice Tibri* in *Fast.* 6. 238.

136. *Dominam sacraque*. The statue of *Cybele* and the sacred utensils.

138. *Molles*, 'effeminate,' as in line 7, 'molli cervice.'

Taurea terga, 'the hides of bulls stretched upon drums.'

141. *Porta Capena*. See note, p. 265.

143. *Perstitit*. It will be seen from the various readings, that the MSS. vary much here. If we retain 'perstitit,' the meaning will be, 'Nasica did not remain the only founder of a temple to *Cybele*, Augustus claims a like honour.' It will be seen by referring to the Introduction, that the first temple was actually dedicated by *M. Junius Brutus*, 181 B. C.

144. *Augustus nunc est*. We find from the *Marmor Ancyranum*, that Augustus built a temple of *Cybele* on the *Palatine*,

'*AEDem MATRIS MAGNAE IN PALATIO FECI.*'

Metellus. We know nothing of this event, unless *Ovid*, supposing *Cybele* and *Vesta* to be the same, refers to the preservation of the *Palladium*, which forms the subject of *Extract 31*.

34.

ARION.

FAS. II. 83.

1-8. The effects of the music of Arion are the same as those usually attributed to the strains of Orpheus and Amphion. Compare Hor. Od.

I. 12, 5

*Aut in umbrosis Heliconis oris
Aut super Pindo, gelidove in Haemo,
Vnde vocalem temere insecutae
Orphea silvae
Arte materna rapidos morantem
Fluminum lapsus celeresque ventos,
Blandum et auritas fidibus canoris
Ducere quercus;*

and Virg. G. 4. 510 (the whole passage is one of exquisite beauty)

Mulcentem tigres et agentem carmine quercus.

4. Restitit, 'stood still,' 'stopped short in its flight.'

5, 6. There is a remarkable coincidence of expression here with the inspired prophet Isaiah, 11. 6 *The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fawning together; and a little child shall lead them.*

7. The owl was at enmity with the crow, because the latter was detested by the Goddess of Wisdom on account of chattering and tale-bearing propensities. See note on *cornix invisæ Minervæ*, p. 166.

9. *Cynthia*. Artemis, so called from the mountain Cynthus (Monte Cintio) in Delos, her native isle. Hence also Apollo is styled 'Cynthius.'

Intonsum pueri dicite Cynthium. Hor. Od. I. 21, 2.

10. *Fraternis...modis*. The strains of her brother Apollo, lord of the lyre. 'Modus' is properly 'a measure,' 'a measured sound,' 'a musical sound.'

12. *Ausonis ora*. The country originally called 'Ausonia' or 'Opica,' for they are synonymous, was the district around Cales and Beneventum; but in later times the name was applied as widely as that of 'Italia.'

14. *Ita*. In this manner—on board of ship.

19. *Dubiam*. The helm being abandoned by the steersman, the ship would no longer be holding a steady course.

21. *Pavidus*. Many editors consider this inappropriate, and would substitute 'vacuus,' which is found in one MS. only. Both Herodotus and Aulus Gellius, however, expressly mention the terror of Arion.

23-26. Arion here assumes the attire which minstrels were wont to wear upon state occasions; thus Apollo, when he comes forth to contend with Pan, is thus described, Met. 11. 165

*Ille caput flavum lauro Parnaside vinctus,
Verrit humum Tyrio saturata murice palla,
Distinctamque fidem gemmis, et dentibus Indis
Sustinet a laeva: tenuit manus altera plectrum.
Artificis status ipse fuit;*

on which the words of Auct. ad Herenn. 4. 47, serve as a commentary: *Vti citbaraedus quum prodierit, optime vestitus, palla inaurata indutus cum cblamyde purpurea, coloribus variis intexta, et cum corona aurea magnis fulgentibus gemmis illuminata, citbaram tenens exornatissimam, auro et ebore distinctam, ipse praeterea forma et specie sit, et statura apposita ad dignitatem.* Compare also Tibull. 2. 5, 5-10.

25. *Tyrio...murice.* The different species of shell-fish which yielded the principal ingredient in the purple dye, were found in greatest abundance on the coasts of Phoenicia, of Africa, and of Laconia, and hence the epithets, Tyrius, Sidonius, Afer, Gaetulus, Laconius, Oebalius, &c. perpetually applied to this colour by the poets. See note, p. 272.

Bis tintam. A garment which had been twice dyed purple, and had therefore drunk as much of the precious liquor as the wool was capable of absorbing, was distinguished by the epithet 'dibaphus' (διβάφος). Thus Pliny H. N. 9. 39 *Dibapha tunc* (i. e. in the age of Cicero) *dicebatur quae bis tincta esset, veluti magnifico impendio, qualiter nunc omnes pene commodiores purpurae tinguntur.* The Roman magistrates and chief priests wore a robe fringed with purple, 'toga praetexta,' and hence 'dibaphus' is used by Cicero for a magistracy or priesthood. Thus Ep. Fam. 2. 16 *Curtius noster dibaphum cogitat*, i. e. 'is aiming at a magistracy;' and again, Ep. Att. 2. 9 *Vatinii strumam sacerdotii διβάφω vestiant.*

26. *Iota...pollice.* The cords of the lyre were swept either with the fingers, or with a pointed instrument, made of ivory or metal, shaped like a finger, and called 'plectrum' (πλήκτρον) or 'pecten.' Virg. Aen. 6. 645

*Nec non Threicius longa cum veste sacerdos,
Obloquitur numeris septem discrimina vocum,
Iamque eadem digitis, iam pectine pulsat eburno,*

Hor. Od. 2. 13, 26

*Et te sonantem plenius aureo,
Alcaeae, plectro.*

Suos...sonos, 'its own proper tones,' such as it yields in the hands of a skilful artist.

27-28. The order of construction is 'Veluti olor traiectus canentia tempora dura penna cantat flebilibus numeris,' where 'canentia tempora' are the snowy temples, or head of the swan, 'penna,' the arrow with which it is pierced.

28. *Cantat olor.* The strange notion, universally current among the Greeks and Romans, that the swan poured forth melodious strains when in the agonies of death, seems to have arisen from the circumstance that the Egyptians used the figure of this bird as a hieroglyphic for a musical old man, *Γέροντα μουσικὸν βουλόμενοι σημῆναι, κύκνον ζωγραφῶσιν· οὗτος γὰρ ἡδύτατον μέλος ᾄδει γηράσκων*¹. Hence it was accounted sacred to Apollo, and poets are figuratively addressed as swans. Hor. Od. 4. 2, 25

Multa Dircaeum levat aura cycnum.

Cicero thus reports the expressions of Socrates on this subject: *Itaque commemorat, ut cycni, qui non sine causa Apollini dicati sint, sed quod ab eo divinationem habere videantur, qua providentes quid in morte boni sit, cum cantu et voluptate moriantur, sic omnibus bonis et doctis esse faciendum*, Tuscul. Disp. 1. 30.

30. *Spargitur, &c.* Arion, by plunging suddenly into the sea, splashes up the water upon the ship.

34. *Cantat.* If we understand 'carmen' after 'cantat,' then 'pretium' will be in opposition with 'carmen.'

35. HERCVLES ET OMPHALE. FAS. II. 305.

1. *Dominae* is used here in the strict sense. Hercules was the slave of Omphale.

Iuvenis. It is well known that this term was applied to all who were in the vigour of manhood, to all who were fit for military service.

Thyrnthius. See note, p. 201.

2. *Faunus.* See Introduction to 15. The Italian god, it will be observed, is here taking a ramble in Asia.

3. *Montanaque numina, &c.* 'ye nymphs of the hills.' See note, p. 249.

5. *Odoratis, &c.* 'with her perfumed locks flowing over the shoulders.'

¹ So says Horapollon, 2. 39. See Sir Thomas Brewne upon Vulgar Errors, Book 3. c. 27.

6. **Moeonis**, 'the Lydian queen.' Moeonia was the original name of Lydia. See note on 3. 9, p. 154.

Aurato...sinu, 'with gold-embroidered robe.' The 'sinus' was properly the large plait or fold formed by the 'toga' or 'palla' across the breast, and on the skilful arrangement of this the graceful effect of the drapery chiefly depended.

7. **Rapidus soles**. The epithet 'rapidus' is appropriately applied to a swift-flashing flame, or the swift-darting rays of the sun.

Aestuat ut clausis rapidus fornacibus ignis.

Virg. G. 4. 63.

Ne tenues pluvias rapidive potentia solis, &c.

Ibid. 1. 92.

Umbraculum will signify anything that affords shade, here it is a 'parasol,' and so Ov. A. A. 2. 209

Ipse tene distenta suis umbracula virgis.

In Tibull. 2. 5, 97, it means a temporary tent, in Virg. E. 9. 42, the shadowy umbrage of the vines,

hic candida populus antro

Imminet et lentae texunt umbracula vites,

and in Cicero, 'a school of philosophy,' an application of the term derived from groves of Academe and other shady retreats where the Athenian sages were wont to discourse to their disciples. Thus De Legg. 3. 6, 14 *Post a Theophrasto Phalereus ille Demetrius mirabiliter doctrinam et umbraculis eruditorum, otioque, non modo in solem atque pulverem, sed in ipsum discrimen aciemque produxit*, and again, Brut. 9 *e Theophrasti doctissimi hominis umbraculis*.

9. **Tmoli vineta**. Tmolus was the name of a lofty group of hills in the centre of Lydia, from which descend the head-waters of the Pactolus and the Caystrus. Its slopes were celebrated for the wine which they yielded, and hence the district is here termed 'nemus Bacchi.' Compare Ov. Met. 6. 15

Deseruere sui Nymphae vineta Timoli,

and Virg. G. 2. 97

Sunt et Amineas vites, firmissima vina,

Tmolius assurgit quibus, et rex ipse Phanaeus.

The saffron also of this region was celebrated, Virg. G. 1. 56

Nonne vides, croceos ut Tmolus odores,

India mittit ebur, molles sua tura Sabaei?

11. **Laqueata**, 'fretted.' 'Laquear' and 'lacunar' are the two words employed to denote 'a fretted roof.' The former, derived from

'laqueus,' denotes tracery-work in the form of knots or nooses; the latter, from 'lacus,' the ornamented hollows or cavities which still may be seen in the ceilings of some ancient buildings. Gothic architecture affords examples of every variety of both kinds of ornaments.

11. *Laqueataque*. Observe that 'que' is here out of its proper place; a prose writer would have said, 'laqueata tophis vivoque pumice.'

Tophis...pumice. The Romans gave the name of 'tophus' (or 'tofus') to a rough, coarse-grained stone of volcanic origin, found in great quantities in the neighbourhood of Rome, and now called 'tufo.' 'Scaber' is the distinctive epithet applied by Virgil, to which Pliny adds 'friabilis.' 'Pumex' is another volcanic product, but of a much finer texture; it has always been extensively used in the arts for smoothing and polishing rough surfaces. In the poets both these words are equivalent to 'native' or 'living rock.' Thus in the exquisite lines of Juvenal, S. 3. 17, on the marble decorated fountain of Egeria,

*In vallem Egeriae descendimus, et speluncas
Dissimiles veris, quanto praestantius esset
Numen aquae, viridi si margine clauderet undas
Herba, nec ingenuum violarent marmora topbum,*

and Ov. Met. 3. 157

*Cuius in extremo antrum est nemorale recessu,
Arte laboratum nulla; simulaverat artem
Ingenio natura suo, nam pumice vivo,
Et levibus tophis nativum duxerat arcum.*

12. *Garrulus*, 'babbling.' So Horace, Od. 3. 13, 13, of the Bandusian fount,

*Fies nobilium tu quoque fontium,
Me dicente cavis impositam illicem
Saxis; unde loquaces
Lymphae desiliunt tuas.*

15. *Gaetulo murice*. See note, p. 291.

17. *Vinola relaxat*. He bursts the strings by which the tunic was drawn tight at the wrist.

22. The order of the words is, 'Et tela minora condita in sua pharetra;' the arrows are called 'tela minora,' lesser weapons, in comparison with the heavy club; 'sua pharetra,' the quiver which belonged to them.

23. *Sio*. In this guise, Hercules attired in the robes of Omphale—Omphale equipped with the accoutrements of the hero.

36.

FABIORVM CLADES.

FAS. II. 193.

1. **Idibus.** On the Ides of February the festival of Faunus was celebrated. See Introduction to 15.

2. **Insula.** The 'Insula Tiberina,' which was situated near the point where the Capitoline hill abuts upon the river, is said not to have existed until after the expulsion of the Tarquins, and to have been formed in the following manner: Livy, 2. 5 *Ager Tarquiniorum, qui inter urbem ac Tiberim fuit, consecratus Marti Martius deinde Campus fuit. Forte ibi tum seges farris dicitur fuisse matura messi, quem campi fructum quia religiosum erat consumere, desectam cum stramento segetem magna vis hominum simul immissa corbis fudere in Tiberim tenui fluentem aqua, ut mediis caloribus solet; ita in vadis hesitantis frumenti acervos sedisse illitos limo; insulam inde paulatim, et aliis, quae fert temere flumen, eodem invectis, factam; postea credo additas moles, manuque adiutum, ut tam eminens area firmaque templis quoque ac porticibus sustinendis esset.*

This island contained temples of Faunus, Aesculapius, and Jupiter, the shrines of the two last being contiguous, thus Ov. Fast. 1. 291

*Accepit Phoebo Nymphaeque Coronide natum
Insula, dividua quam premit amnis aqua.
Iupiter in parte est. Cepit locus unus utrumque:
Iunctaque sunt magno templa nepotis avo.*

Jupiter was the father of Phoebus, and therefore grandfather of Aesculapius.

3. **Veientibus arvis.** The real position of the great, populous, and wealthy city of Veii, so long the rival and deadly foe of Rome, has been ascertained within the last few years only. The researches of Sir William Gell have fixed the site beyond a doubt, although nothing remains to gladden the eye of the antiquary, except a few crumbling fragments of walls and some sepulchres hewn in the rock. It stood upon a platform, surrounded on every side by deep hollows or ravines, in the immediate vicinity of a spot now known as the Isola Farnese, at a distance of little more than ten miles to the north of Rome. It was nearly encompassed by two streams, now the Fosso dei due Fossi, and the Fosso di Formello, which united below the citadel, and formed the Cremera. Dionysius says that Veii, in the days of its prosperity, was equal in extent to Athens—the actual circumference of the walls must have been upwards of five miles. After its capture by the Romans it speedily sunk into obscurity, and although colonies were planted there

by Julius Caesar and Tiberius, it seems never to have revived. Propertius, 4. 10, 27, represents the place as completely desolate even in his time, although the lines must have been written at the period when the attempt was making to repeople the deserted walls:—

*Et Veii veteres et vos tum regna fuistis,
Et vestro posita est aurea sella foro.
Nunc inter muros pastoris buccina lenti
Cantat, et in vestris ossibus arva metunt.*

3. *Hæc fuit illa dies.* This is directly contradicted by Livy, who says that the destruction of the Fabii took place on the same day of the year with the defeat of the Romans by the Gauls on the Allia, the 18th of July. Livy, 6. 1 *Tum de diebus religiosis agitari coeptum, diemque ante diem XV. Kalendas Sextiles, duplici clade insignem, quo die ad Cremeram Fabii caesi, quo deinde ad Alliam cum exitio urbis foede pugnatum, a posteriore clade Alliensem appellarunt, insignemque rei nulli publice privatimque agendae fecerunt.*

6. *Gentiles manus*, 'the hands of the clansmen.' Those belonging to the same 'gens' were distinguished by the epithet 'gentiles.'

Arma professa. 'Quae se promiserant sumpturas.'

9. *Carmentis*, &c., 'the nearest way is through the right Janus of the Carmental gate.' The meaning of these words seems to be this. Many of the ancient gates consisted of three archways, a large one in the middle, and a smaller one on each side¹. But every archway open at both ends, every 'pervia transitio,' was called a 'Janus'; hence in a gate such as we have described, the smaller archways would be called respectively, 'Dexter Janus' and 'Sinister Janus.' Except upon extraordinary occasions, the middle archway, for the sake of security, would be kept closed, and those who went in and out, would pass through the wickets on the right and left. We shall illustrate this line still further, if we suppose that the same rule obtained in ancient times which is observed on bridges and in narrow streets in many parts of the continent, viz. that each person shall *keep to his right hand*, which separates the passengers going in opposite directions into two distinct streams, which never collide. Hence those who went out of a town, would, as a matter of course, take the Janus on their right; the contrary must have been the practice at the Carmental gate, and Ovid here gives an explanation of the anomaly.

¹ As we see in the triumphal arches of Severus and Constantine.

² See p. 191.

13. **Cremeram.** The Cremera (La Volca), now called in the earlier part of its course the Fosso di Formello, is formed by a rivulet issuing from the Lacus Sabatinus (Lago di Baccano), and some streamlets in the immediate vicinity; it receives, as we have seen above, a small tributary under the citadel of Veii, and after a short course falls into the Tiber, immediately opposite to Castel Giubileo, the ancient Fidenae. In summer it is a small brook.

16. **Tyrrhenum.** It must be remembered that Veii was an Etrurian city.

23. **Campus, &c.** Ovid here paints from fancy, for there is no plain bounded by hills in the immediate neighbourhood of Veii. The whole of the Roman Campagna, however, is full of deep hollows, admirably calculated to conceal an ambushed foe.

25. **Rara.** Scattered up and down. See notes, p. 181, and p. 250.

31. **Discursibus.** See note, p. 211.

34. **Simplex,** 'free from guile,' 'unsuspicious.'

39. **Silvis... Laurentibus.** See note 22. 41, p. 240. The swampy thickets on the Latian coast still abound with wild boars.

43-48. Without entering into any critical discussion with regard to the truth or falsehood of the legend of the Fabii, it will be seen at a single glance that the representation of Ovid is improbable. If three hundred fighting men of the Fabian clan had marched out of Rome, as described by the poet, they must have left behind them double that number of old men and boys, without reckoning the females at all. The narrative of Livy is not open to the same objection, for we are told that the Fabii erected a fort upon the Cremera, a considerable period before the fatal event, and to this their wives and children might have been conveyed; but Dionysius is still more cautious, for he expressly states that they settled upon the Cremera, accompanied by their wives and a train of clients (9. 15), to which we may add the testimony of Aulus Gellius, *Sex et trecenti Fabii cum familiis suis circumventi perierunt.*

45. **Herouleæ...gentis.** The Fabii claimed descent from Hercules and a daughter of Evander.

49. **Maxime.** Quintus Fabius Maximus, who was chosen dictator 217 B. C., immediately after the battle of the Trasimene Lake, and for a time checked the progress of Hannibal by his wise policy, which consisted in perpetually harassing the enemy, and cutting off his supplies, while at the same time he carefully avoided a general engagement. From his attachment to these tactics he received the appellation of 'Cunctator.'

37.

AGNOMINA.

FAS. I. 587.

1. **Idibus.** On the Ides of January. The Extract is from the first book of the Fasti.

2. **Semimaris...ovis.** A 'vervex' or wether-sheep.

Libat. The verb 'libo,' which is the same in origin with *λείβω*, ('fundo,' 'spargo,') assumes a number of different shades of meaning. The most important of these we shall notice.

i. Its proper signification, from which all the others are derived, is, 'to pour upon the ground, or place upon the altar, a small portion of wine or any other oblation presented to a god.' Thus Virg. Aen. i. 736 of Dido,

*Dixit, et in mensam laticum libavit bonorem,
Primaque, libato, summo tenus attigit ore,*

and Ov. Fast. 3. 561, describing her obsequies,

*Mixta bibunt molles lacrimis unguenta favillae,
Vertice libatas accipiuntque comas.*

ii. Hence, generally, 'to consecrate' or sacrifice, both literally as in Ov. Fast. i. 389

Exta canum vidi Triviae libare Sapaeos,

and in Fast. i. 647, of the German spoils set apart for holy purposes by Tiberius,

*Inde triumphatae libasti munera gentis,
Templaque fecisti, quam colis ipse, Deae,*

and also figuratively in Ov. E. ex P. i. 9, 41

Iure igitur Celso lacrimas libamus adempto,

and in Prop. 4. 6, 7

*Spargite me lymphis, carmenque recentibus aris
Tibia Mygdoniis libet eburna cadis.*

iii. Simply, 'to pour;' so Val. Flacc. 4. 15

*Dixit, et arcana redolentem nectare rorem,
Quem penes alta quies liquidique potentia somni,
Detulit, inque vagi libavit tempora nati.*

iv. 'To take a little of anything,' and hence

- (1) 'To taste,' 'drink.' (2) 'To touch lightly.' (3) 'To select.'
(4) 'To diminish,' 'consume.'

i. In Virg. G. 4. 54, of bees,

*Purpureosque metunt flores, et flumina libant,
Summa leves,*

Again, Aen. 3. 354

Aulai in medio libabant pocula Bacchi.

2. In Ov. Met. 10. 652, we read,

*Signa tubae dederant, cum carcere pronus uterque
Emicat, et summam celeri pede libat arenam,*

and in Virg. Aen. 1. 256, of Jupiter,

Oscula libavit natae, debinc talia fatur.

3. In Cic. de Inv. 2. 2, we have,

Ex variis ingeniiis excellentissima quaeque libavimus.

4. In Lucret. 5. 261

Ergo terra tibi libatur et aucta recrescit,

and in Prop. 4. 5. 57

*Dum vernal sanguis, dum rugis integer annus,
Vtere, ne quid cras libet ab ore dies.*

3. **Reddita...omnis provincia.** Livy Epit. 134 *Caesar rebus compositis et omnibus provinciis in certam formam reductis, Augustus quoque cognominatus est.*

All historians agree that the title of 'Augustus' was bestowed on Octavianus in the year 27 B.C., upon the motion of Lucius Munatius Plancus, but there are variations with regard to the precise day. Ovid here fixes upon the 15th of January, the Fasti Verriani on the 16th, and Censorinus on the 17th. These may be easily reconciled, by supposing that the proposal was made upon the first of these days, but that all the formalities were not completed till the last.

4. **Tuus...avus.** Ovid is addressing Germanicus. See note on 9. 10, p. 185.

5. **Generosa atria,** 'noble—high-born halls.'

Cerās. In allusion to the waxen figures of those who had enjoyed a curule office, which were treasured by their descendants, and ranged, with the names attached, in wooden cases round the walls of the 'atrium,' the principal apartment of a Roman mansion.

6. **Contigerunt.** See Manual of Latin Prosody, p. 102.

7. **Africa.** This may refer either to Publius Cornelius Scipio Africanus the elder, who overthrew Hannibal at Zama, 202 B.C., and thus terminated the second Punic War, or to his grandson by adoption, Publius Cornelius Scipio Africanus, who captured and destroyed Carthage, 146 B.C.

Isauras. Publius Servilius Vatia Isauricus, who was Consul 79 B.C., and in 77 B.C. was sent against the pirates of Cilicia. He reduced the Isauri, a mountain tribe who dwelt in the fastnesses of Taurus

between Cilicia and Lycaonia, and, on his return to Rome, was honoured with a triumph and the title of 'Isauricus.'

8. **Cretum.** Q. Caecilius Metellus Creticus was Consul 69 B.C., and the following year ravaged Crete with fire and sword, it being suspected that the Cretans were disposed to favour Mithridates.

9. **Numidæ.** Q. Caecilius Metellus Numidicus was Consul 109 B.C., and prosecuted the war against Jugurtha during that and the following year. In 107 B.C. he was superseded by Marius, to whom fell the glory of carrying Jugurtha captive to Rome, 106 B.C.

Messana. No Roman general ever received the title 'Messanicus,' but the person alluded to here is Appius Claudius Caudex, who was Consul 264 B.C., and began the first Punic War by marching to the relief of the Mamertines of Messana, who were besieged by Hiero and the Carthaginians.

10. **Numantina.** The younger Scipio Africanus, who, as we observed in the Introduction, received the additional title of Numantinus upon the reduction of Numantia 133 B.C.

11. **Drusus Claudius Nero**, brother of the Emperor Tiberius, (see p. 184.) who was killed, 9 B.C., by a fall from his horse, in Germany, having previously received the title 'Germanicus,' on account of his victories in that country. The poem entitled 'Consolatio ad Liviam,' addressed to the mother of Drusus upon his death, has been attributed to Ovid. See preliminary remarks.

15. **Ex uno quidam, &c.,** 'certain persons have acquired renown by vanquishing a single adversary.'

Torquis ademptæ. The cognomen of 'Torquatus,' which belonged to one of the families of the 'Gens Manlia,' is said to have been thus acquired. Twenty-eight years after the capture of Rome by the Gauls, an army of these barbarians advanced as far as the third milestone from the city, and encamped on the right bank of the Anio. T. Quinctius Pennus, who had been chosen dictator, went forth with a great host to meet the enemy. The rest of the narrative should be read in the picturesque language of Livy, 7. 9 and 10. A gigantic Gaul having challenged the Roman army, T. Manlius was allowed to accept the challenge, slew the Gaul and spoiled him of the 'torques' or necklace, the characteristic ornament of a Gaulish warrior.

16. **Corvi auxiliaria.** A similar tale was attached to the cognomen 'Corvinus,' which belonged to one of the families of the 'Gens Valeria.' Thirteen years after the event described in the last note, a band of Gauls made their way into the Pomptine territory. M. Valerius, a military

tribune, having accepted the challenge of a Gaul to single combat, was assisted in the encounter by a raven, ('corvus,') which alighted on his helmet and attacked his adversary with beak and claw.

17. **Magne.** Pompey, upon his return to Rome after the destruction of the Marian party in Sicily and Africa, was saluted by Sulla with this title. Although only a knight and a private individual, never, having held any of the great offices of state, he was allowed a triumph, being the first Roman to whom such a distinction had been granted in like circumstances.

18. **Qui te vicit.** Julius Caesar at the battle of Pharsalia, 48 B.C.

20. **Meritis Maxima dicta.** Compare Livy, 9. 46 (304 B.C.) *Q. Fabius et P. Decius censores facti, et Fabius simul concordiae causa, simul ne humillimorum in manu comitia essent, omnem forenses turbam excretam in quatuor tribus coniecit, urbanasque eas appellavit; adeoque eam rem acceptam gratis animis ferunt, ut Maximi cognomen, quod tot victoriis non pepererat, hac ordinum temperatione pareret.*

17, 18, 20. Observe the play upon the words **magne, maior, maximus**, in these three lines.

22. **Hic.** Augustus.

23-27. A dissertation on the meaning and derivation of the word **augustus**, which he deduces from 'augéo.' Compare Suet. Octav. 7 *Postea Caesaris et deinde Augusti cognomen assumpsit: alterum testamento maioris avunculi; alterum Munatii Planci sententia: quum, quibusdam censentibus, Romulum appellari oportere, quasi et ipsum conditorem urbis, praevaluisse, ut Augustus potius vocaretur, non tantum novo, sed etiam ampliore cognomine. [quod loca quoque religiosa, et in quibus augurato quid consecratur, augusta dicantur, ab auctu, vel ab avium gestu, gustuve, sicut etiam Ennius docet, scribens:*

*Augusto augurio postquam incluta condita Roma est*¹.]

So also Dion Cassius 53. 16 πάντα γὰρ τὰ ἐντιμώτατα καὶ τὰ ἐπρωτάτα αὐγούστα προσαγορεύεται.

25. **Huius et, &c.,** i.e. the word 'augurium' is derived from the same root with 'augustus'—both being derived from 'augéo.' This etymology of 'augurium,' however, is by no means satisfactory. 'Augur' is in all probability connected with 'avis.'

29. **Cognominis heres.** Tiberius.

¹ The words within brackets are considered by all good editors to be an interpolation.

38.

NARRAT DIGRESSVM,

TR. I. 3.

GEMITVS LVCTVSQVE SVORVM.

5. *Lux aderat.* Three MSS. have '*nox aderat*,' which is unnecessary. It appears from the whole of this elegy that Ovid set out from Rome at daybreak, (see particularly lines 71, 72,) and he would appear to be describing, although not in regular order, the events which took place during the last day spent by him in the city and during the night, towards the close of which he actually commenced his journey.

6. *Finibus extremæ Ausoniæ*, i. e. '*extremis finibus Ausoniæ*.' With regard to '*Ausonia*,' see note, p. 290.

14. *Convaluere*, '*recovered their vigour*.'

16. *Qui modo*, &c. '*who from many were now reduced to one or two*.' Compare *Trist.* I. 5, 33

*Vix duo tresve mihi de tot superestis, amici,
Cetera fortunæ, non mea turba fuit,*

and *Ep. ex P.* 2. 3, 29, addressed to Maximus,

*Cumque alii nolint etiam me nosse fateri,
Vix duo prociecto tresve tulistis opem;
Quorum tu princeps.*

18. *Indignas...gonas*, '*her cheeks, which deserved not to be disfigured with marks of woe*.'

19. *Procul*, '*at a distance*;' *diversa*, '*in an opposite direction from that in which I was about to journey*.'

26. *Hæc facies*, &c. Compare *Cic. In Verr. Act.* 2. *Lib.* 4. 23 *Quem concursum in oppido factum putatis? quem clamorem? quem porro fletum mulierum? qui viderent, equum Troianum introductum urbem captam esse dicerent.*

29. *Ab hæc*, i. e. '*Postquam hanc asperxi*.' The variations in the MSS. probably arose from the expression not being understood.

30. *Lari*, '*to my home*.'

37. *Cælesti viro*. *Augustus*.

Error. See *Life of Ovid*.

44. The extinction of the fire in the '*atrium*' always indicated the desertion of a dwelling.

45. *Adversos* will signify '*the Penates, whose statues stood in front of her as she knelt before the hearth*.' Heinsius conjectured '*aversos*,' '*turned away in wrath*,' which is supported by *Hor. Od.* 3. 23, 19

*Mollivit aversos Penates
Farre pio, et saliente mica.*

48. **Axe.** Observe the different modifications in the meaning of the word 'axis.'

- (1) 'The axle of a wheel,' and hence by synecdoche, 'a car' or 'chariot.'
 (2) 'The imaginary axle on which the universe appears to revolve.'
 (3) The extremity of this axle, 'the poles,' and especially 'the north pole.'
 (4) Any quarter of the heavens, 'the heavens' in general, 'the canopy of heaven,' 'the open air.'
 (5) 'A climate' or 'region.'

- (1) *Post valido nitens sub pondere faginus axis
 Instrepat, et iunctos temo trabat aereus orbes.*

Virg. G. 3. 172.

*Quod sit avus, radiis frontem vallatus acutis,
 Purpureo tepidum qui movet axe diem.*

Ov. Her. 4. 159.

- (2) *Sive enim ipse mundus deus est, quid potest esse minus quietum,
 quam nullo puncto temporis intermisso versari circum axem caeli admirabili
 celeritate?* Cic. N. D. 1. 20.

Ter sine perpetuo caelum versetur in axe.

Ov. Fast. 4. 179.

- (3) *Te geminum Titan procedere vidit in axem.*

Lucan 7. 422.

*Quin etiam caeli regionem in cortice signant
 Vi, quo quaeque modo steterit, qua parte calores
 Austrinos tulerit, quae terga obverterit axi,
 Restituant.*

Virg. G. 2. 269.

- (4) *Axe sub Hesperio sunt pascua Solis equorum.*

Ov. Met. 4. 214.

*Iacet extra sidera tellus,
 Extra anni solisque vias, ubi caelifer Atlas
 Axem humero torquet stellis ardentibus aptum.*

Virg. Aen. 6. 796.

Progenies magnum caeli ventura sub axem.

Virg. Aen. 6. 791.

*Aedibus in mediis nudoque sub aetheris axe
 Ingens ara fuit, iuxtaque veterrima laurus.*

Virg. Aen. 2. 512.

- (5) *Aethiopidem (sc. berbam) ab exusto sideribus axe.*

Plin. H. N. 27. 1.

So also 'polus' is used to denote 'the whole heavens,'

*Postera iamque dies primo surgebat Eoo,
 Humentemque Aurora polo dimoverat umbram.*

Virg. Aen. 3. 588.

et polo
Deripere Lunam vocibus possum meis.

Hor. Epod. 17. 77.

48. **Parrhasis Arctos**, 'the Arcadian Bear.' 'Parrhasis' is the feminine Graeco-poetic form of the adjective 'Parrhasius,' which, as we have already seen¹, is equivalent to 'Arcadian.'

The brilliant constellation known to us as the Great Bear, which never sets in European latitudes, was named by the early Greeks 'The Wain' (*Ἀμαζα*), or 'The Bear' (*Ἄρκτος*); by the Latins 'Plaustrum,' or 'Septem Triones' (i. e. Seven Oxen).

Among the objects represented by the skill of Hephaestus on the shield of Achilles, Hom. Il. 18. 486, we find the stars which had chiefly attracted observation at that early period,

Πληιάδας θ' Ἱάδας τε τό τε σθένος Ὀρίωνος,
Ἄρκτον θ', ἣν καὶ ἄμαζαν ἐπὶ κλησὶν καλέουσιν,
ἥ τ' αὐτοῦ στρέφεται, καὶ τ' Ὀρίωνα δοκεύει,
οἷη δ' ἀμμορός ἐστι λοετρῶν Ὠκεανοῖο.

Pleiads, and Hyads, and Orion's might,
And the she Bear, whom they the Wain too call.
Who turning ever treads the self-same round
Watching Orion, and alone of all
Partakes not in the baths of Ocean's stream.

We may remark that the two characteristics of the Bear are here noted—it never sets, and appears to turn round a fixed point in the heavens. From the last circumstance the name of 'Helice' (*Ἑλικη*) was bestowed on the group, in addition to the other appellations.

In after times it was associated with the legend of Callisto, daughter of Lycaon, king of Arcadia. This damsel attached herself to the train of Artemis, but was deceived and betrayed by Zeus, upon which Hera in wrath transformed her into a bear. After wandering for many years in this shape, she was encountered and wellnigh slain by her son Arcas, but Zeus arrested the arrow as it was quitting the bow, and to recompense his mistress for her sufferings, planted her as a constellation in the heavens². Arcas became 'Arctophylax' or 'Boötes,' his dog 'The Lesser Bear.' Hera, still burning with jealousy, begged as a boon from

¹ Note, p. 197.

² There were several different accounts of the parentage of Callisto, as may be seen from Apollod. 3. 8, 2. According to Apollodorus she was changed into a bear by Zeus, and shot by Artemis. The common version of the story is given by Ov. Met. 2. 401, seqq. Fast. 2. 155, seqq. Apollodorus says nothing about Arcas being turned into a constellation.

Tethys that her rival might never be permitted to cool herself in the waters of the deep. Thus Ov. Fast. 2. 187

*Hanc puer ignarus iaculo fixisset acuto;
Ni foret in superas raptus uterque domus.
Signa propinqua micant. Prior est quam dicimus Arcton:
Arctophylax formam terga sequentis habet.
Saevit adbuc, canamque rogat Saturnia Teibyn
Maenaliam tactis ne lavet Arcton aquis,*

and again Met. 2. 508

Gurgite caeruleo septem prohibete triones.

The address of Ceres, Fast. 4. 577, when in search of her lost daughter, refers to the same phenomenon :

*Parrhasides stellae, namque omnia nosse potestis,
Aequoreas numquam quum subeatis aquas,
Persephonem miseræ natam monstrare parenti:
Dixerat. Huic Helice talia verba refert.*

The 'Lesser Bear' was also termed 'Cynosura' (κυνὸς οὐρὰ), or 'Dog's tail.' The Grecian mariners steered their course by the Greater Bear, while the Phoenicians, as might have been expected from their superior skill in navigation, chose Cynosura as their guide, and probably the Pole-star itself. Thus Ovid, when expatiating on the ignorance of astronomy which prevailed in the age of Romulus, exclaims, Fast. 3.

105

*Quis tunc aut Hyadas, aut Pleiadas Atlanteas
Senserat aut geminos esse sub axe polos?
Esse duas Arctos; quarum Cynosura petatur
Sidoniis, Helicen Graia carina notet,*

and Hygin. Poet. Astron. 2. 2 *Omnes qui Peloponnesum incolunt, priore utuntur Arcto: Pboenices autem, quam a suo inventore acceperunt, observant Cynosuram, et banc studiosius perspicendo diligentius navigare existimantur.*

From what has been said above, the various epithets and periphrases employed to denote these personages will be readily understood, such are, 'Virgo Tegeaea,' 'Virgo Nonacrina,' 'Periura Lycaoni,' 'Maenalis Ursa,' 'Lycaoniam Arcton,' 'Custos Ursae,' 'Custos Erymanthidos Ursae,' 'Parrhasiae gelido virginis axe premor,' &c.

54. *Horam... quæ foret apta.* It is well known that in many parts of the East to this day no one will set out upon a journey, nor commence any important undertaking, until 'a lucky hour' has been fixed upon by an astrologer.

55. *Ter limen tetigi.* See note on 2. 88.

60. *Pignora*, pledges, pledges of love, hence children, and hence relations and friends in general. Thus Pliny Ep. 1. 12 *Corellium... babentem... filiam, uxorem, nepotem, sorores, interque tot pignora, veros amicos*.

61. *Scythia*. The name of Scythians is quite as vague in ancient geography, as those of Tartars and Mongols are at present. We sometimes find the name applied to a particular people, and sometimes to all the nomad tribes who were settled throughout that immense tract of country extending from the north of the Black and Caspian seas into the heart of Asia. The same uncertainty prevails in the use of a name for the country, the term *Scythia* being sometimes applied to the region inhabited by Scythians properly so called, and sometimes employed as an indefinite appellation for the modern Mongolia and Tartary. The settlements assigned to the Scythians proper by Herodotus, extend from the Danube to the Tanais, or Don, around which several other tribes had their residence. The boundaries are—on the south, the coast of the Black Sea, from the mouth of the Danube to the *Palus Maeotis*; on the east, the Persian Gulf and the Don or Tanais, to its rise out of the lake *Ivan*; on the north, a line drawn from this lake to that out of which the *Tyrus* (or *Danaster*) flows; lastly, the western boundary was a line from thence to the Danube. Thus the figure of *Scythia* is that of an irregular oblong, which Herodotus ascribes to it¹.

66. *Thesea... fide*. The friendship of *Theseus* and *Pirithous*, like that of *Orestes* and *Pylades* (see p. 164), was proverbial. Compare Hor. Od. 4. 7, 27

*Nec Letbaea valet Theseus abrumperé caro
Vincula Pirithoo.*

With regard to *Pirithous* and his punishment in the infernal regions see Hor. Od. 3. 4, 80, Virgil Aen. 6. 601 and 617; also Hom. Odyss. 11. 650, Apollod. 2. 5, 12, and note of Heyne.

75, 76. It will be seen from the various readings that the best MSS. agree in presenting this couplet under the form given in the text. As it stands it is perfectly unintelligible.

Three MSS. have '*Mettius*' instead of *Priamus*, seven others have '*equos*;' taking these for his guides, Heinsius thus remodelled the lines,

*Sic doluit Mettus, tunc cum in contraria versos
Vltiores habuit proditiōis equos,*

according to which emendation Ovid will here allude to the punishment

¹ Heeren's Historical Remarks, vol. 2, p. 253, English Transl.

inflicted by Tullus Hostilius on Mettius Fufetius, dictator of Alba, on account of his treachery towards the Romans in a battle with the Fidenates, as recorded by Livy i. 27 and 28.

86. *Pietas*, 'dutiful affection.' This word signifies properly reverence and affection entertained towards a superior. Hence the epithet 'pius' so frequently bestowed upon Aeneas in consequence of his devotion to his father. Here it denotes the love and duty of a wife to her husband.

88. *Dedit... manus*, 'submitted,' a figurative expression taken from captives, who, in token of submission, held out their hands to be fettered.

89. *Ferri*. 'Ferre' and 'efferre' are the technical words employed in reference to bearing forth bodies on the bier for interment.

39.

QVA DOCET OVIDIVS

TR. III. 10.

MANET ORBIS PARTE FVGATVS.

1. *Istio*, 'there,' i. e. at Rome.

3. *Suppositum*. Ovid, deceived by the severity of the winters on the Euxine, seems never to have suspected that his new abode was but little to the north of Rome, and that the stars which remained constantly above the horizon of Tomi, were, with very few exceptions, the same as those which never set in Italy. The latitude of Rome is $41^{\circ} 53'$ N., while Tomi is about $43^{\circ} 46'$ N., being under nearly the same parallel with Florence.

5. The *Sauromatae* (*Σαυρομάται*), or, as they frequently were called by Roman writers, the *Sarmatae*, were considered by Herodotus (4. 21) as a race distinct from the Scythians, and occupied, in his time, the vast steppe which extends from the Tanais (Don) as far as the Rha (Wolga), on the north and east, and the Caucasus on the south. In after times Sarmatia comprehended the whole tract of country contained between the 45th and 85th meridians of E. Longitude, and stretching from the 47th parallel of N. Latitude to the confines of the known world on the north, being thus bounded on the west by the banks of the Vistula, on the east by the shores of the Mare Hyrcanum (Caspian Sea), on the south by the coasts of the Euxine and the Palus Maeotis (Sea of Azof), and divided by the Tanais into 'Sarmatia Europaea' and 'Sarmatia Asiatica.' In Ovid the *Sauromatae* are classed along with the *Getae*, and other barbarian hordes, who dwelt along the northern bank of the Danube towards its mouth.

Bessique. The *Bessi* occupy the greater portion of Mount Haemus,

and from their depredations are called robbers; they dwell in huts, and lead a wild life. Strabo 7. 5, § 13.

The incursions of the Bessi upon the Tomitae would be from the south, while the attacks of the Sauromatae and Getae were from the north. The Bessi are mentioned by Herodotus as belonging to the great tribe of the Satrae, the only Thracian people which had never been subdued (7. 10).

5. *Getaeque*. The Getae seem at this period to have been considered identical with the Daci, and occupied the country called Dacia, which was bounded on the south by the Danube, on the west by the Tibiscus (Teiss), on the east by the Euxine, and on the north by the Tyras or Danaster (Dniester), which divided it from the seats of the Bastarnae, in European Sarmatia, thus occupying the modern Moldavia, Wallachia, and a considerable portion of Hungary. These limits, however, varied much from time to time, and at no period were they very accurately defined. The Getae or Daci dwelt originally on the south of the Danube, where they possessed the whole valley of Moesia as far as Mount Haemus, now Servia and Bulgaria; they were driven to the north of the Danube by Philip of Macedon and Alexander, and from that time are generally spoken of in connection with Scythian and Sarmatian tribes.

11, 12. Critics have hitherto failed in their attempts to explain these words as they are exhibited in the best MSS., nor has any emendation been proposed which can be received with confidence. The true reading has probably not yet been discovered, but there seem no grounds for supposing the couplet to be altogether spurious.

27. *Papyrifero...amne*; i. e. the Nile, one of the few streams in the world where the papyrus is found, whose inner coats were employed by the ancients in the manufacture of paper, which derives its name from this plant. The process is minutely described by Pliny H. N.

13. 11, 12. Compare Ov. Met. 15. 752

*Scilicet aequoreos plus est domuisse Britannos,
Perque papyriferi septemflua flumina Nili,
Victrices egisse rates.*

28. *Vasto freto*. The Euxine.

Multa per ora. The Danube is said by Ovid to have seven mouths, Trist. 2. 189

*Solus ad egressus missus septemplex Istri,
Parrhasiae gelido virginis axe premor.*

So the Nile, Met. 5. 187

*At Nileus, qui se genitum septemplíce Nilo
Ementitus erat,*

which in like manner is called 'septemgeminus' by Virgil. The mouths of the Nile are now reduced to two, while geographers reckon five as belonging to the Danube. Of these two only are navigable.

38. *Testa*, which signifies properly any piece of pottery, is here used to denote the smooth brittle crust of ice.

41. *Leandre*. The story of Leander, 'the young, the beautiful, the brave,' who was wont to swim across the Hellespont by night from Abydos, to visit his beloved Hero, the fair priestess of Aphrodite at Sestos, and was at length drowned during a storm, is fully detailed in the two epistles of Ovid¹, addressed to each other by the fond pair; and in a Greek poem, of uncertain date, which bears the name of Musaeus². Virgil also alludes to the tale when descanting on the force of love:

*Quid iuvenis, magnum cui versat in ossibus ignem
Durus amor? Nempe abruptis turbata procellis
Nocte natat caeca serus freta; quem super ingens
Porta tonat caeli, et scopulis insula reclamant
Aequora; nec miseri possunt revocare parentes,
Nec moritura super crudeli funere virgo, G. 3. 258.*

There can be little doubt that the history was founded on some local legend: that the feat is possible has been proved by the successful attempts of Lord Byron and Mr. Ekenhead, both of whom achieved the task. The distance between the two castles is one mile and a quarter, but it is almost impossible to swim straight across, in consequence of the rapidity of the current.

52. The words *redundatas flumine... aquas* would strictly mean 'water proceeding from the overflowing river,' as in Fast. 6. 401

*Hoc, ubi nunc fora sunt, udae tenuere paludes:
Amne redundatis fossa madebat aquis,*

but in the passage before us the expression must be taken as equivalent to 'the waters of the brimming river,' as opposed to the waters of the sea in the line above.

55. *Equo pollens*. Like the Cossacks of our own day.

62. *Laremque suum*. Compare v. 30 of preceding Extract.

63. *Hamatis*, 'hooked,' i. e. barbed.

¹ Ov. H. r. 18 and 19.

² Musaei Carmen de Herone et Leandro.

64. *Nam* refers to 'misere confixa' in the preceding line.

Tinctile virus, 'poison in which they have been dipped.'

70. *Situ*. See note, p. 243.

72. *Musta lacus*. The 'lacus' was the large vat in which the juice of the grape ('mustum') was received when pressed out of the 'prelum.'

73. *Acontius* was a youth of Cea, who having repaired to Delos to witness certain solemn rites, became desperately enamoured of a noble maiden *Cydippe*, engaged in ministering to *Diana*. In order to gain his wish, he inscribed upon an apple the words 'Per Dianam iuro me Acontii futuram coniugem.' He then threw down the fruit, which was picked up by the damsel, who, as soon as she had pronounced the words of the legend became bound as by a solemn oath to be the bride of *Acontius*. *Ovid* has worked up the tale with great skill and beauty in two epistles¹, and alludes to it again *A. A.* i. 457

*Litera Cydippen, pomo perlata, fefellit,
Insciaque est verbis capta puella suis,*

and in *R. A.* 381

*Callimachi numeris non est dicendus Achilles:
Cydippe non est oris, Homere, tui.*

The last lines manifestly relate to a poem of *Callimachus* upon this theme, of which disjointed fragments are still extant².

40.

VITA POETAE.

TR. IV. 10.

8. Nearly the same couplet is found in *Amor.* 3. 15, 5

*Si quid id est, usque a proavis vetus ordinis beres,
Non modo militiae turbine factus eques.*

10. The order of the words is, 'Qui ortus erat quater tribus mensibus ante,' who had been born four times three months before.

13. For a full account of the festival of *Minerva*, see Introduction to 30.

15. *Protinus*, i. e. forthwith from our early years we are educated with care.

16. *Insignes ab arte viros*, 'men distinguished by their ability.' Some commentators would confine 'arte' to the *Ars Grammatica*, but

¹ *Heroid.* 20 and 21.

² There is an interesting disquisition on *Cydippe* and *Acontius* in the *Mythologus* of *Buttmann*.

it ought to be taken in a general sense, 'men rendered distinguished by learning and accomplishments.' Merula understands it thus:— 'After concluding our grammatical studies (*'ab arte'*) we betake ourselves to the distinguished men of the city,' i.e. to rhetoricians and others.

22. *Maeonides*. See note on 8. 9. p. 154.

24. *Verba soluta modis*, 'words released from measures,' i.e. prose.

28. *Liberior... toga*. The '*toga virilis*' usually assumed at the age of seventeen.

29. *Induiturque*. This line and the expression below, '*clavi mensura coacta est*,' have given rise to many discussions, inasmuch as they refer to certain arrangements with regard to the '*Equites*,' introduced under the Empire, the nature of which is not distinctly understood. It appears from a comparison of several passages in Dion Cassius and Tacitus, that Augustus divided the knights into two classes; 1. The '*Equites illustres*,' '*splendidi*,' or '*Laticlavii*,' were the sons of senators, or of persons possessing the fortunes of senators; they were thus qualified to enjoy the great offices of state, and if they entered into public life, were permitted to wear the '*Tunica Laticlavia*' by anticipation; 2. The '*Equites modici*,' or '*Angusticlavii*,' were not the sons of senators, and did not possess the fortune requisite for senators, and consequently were ineligible to the chief magistracies. Ovid belonged to the former class, and consequently so long as he was a candidate for public distinction, appeared with the '*latus clavus*,' which he laid aside as soon as he abandoned all ambitious views. See Dion Cassius 54. 30; 59. 9; 55. 2; 56. 27, Tacit. Ann. 1. 73; 2. 59; 11. 4; 16. 17, Agric. 4, and the commentators; also Rubenius de Re Vestitaria, in the Thesaurus of Graevius, where the question is treated at great length.

34. *Equae viris... tribus*. There were various offices at Rome, usually filled by persons who aspired to higher magistracies, and considered as the first steps to preferment. Thus we read of the '*Triumviri Monetales*,' Commissioners of the Mint; '*Triumviri Nocturni*,' Commissioners of the Night Police; '*Triumviri Capitales*,' Commissioners who had the charge of prisoners and attended the execution of criminals.

39. *Aoniae... sorores*. The muses who haunted the Boeotian hill of Helicon, the fountains Aganippe and Hippocrene, and the streams of Olmius and Permessus. Aonia was an ancient name of Boeotia. Compare Virg. E. 6. 64

*Tum canit, errantem Permessi ad flumina Gallum
Aonas in montes ut duxerit una sororum,
Vtique viro Phoebi chorus assurrexerit omnis.*

47. **Ponticus Heroo.** Ponticus was the author of a poem on the Theban War, and is addressed in the most flattering terms by Propertius, 1. 7, 1

*Dum tibi Cadmeae dicuntur, Pontice, Thebas,
Armaque fraternae tristia militiae,
Atque (ita sim felix) primo contendis Homero,
Sint modo fata tuis mollia carminibus.*

See also Prop. 1. 9.

Bassus. Of this poet we know nothing, and even the name is uncertain, since the MSS. have Bacchus, Battus, or Batus. At all events, he must not be confounded with Salleius Bassus¹, nor with Caesius Bassus², both of whom were distinguished bards in the reign of Vespasian.

50. The emphasis is upon **Ausonia**. It must be remembered that Horace, Od. 4. 9, 1, claimed the honour of having first adapted the Lyric strains of Greece to Latin measures :

*Ne forte credas interitura, quae
Longe sonantem natus ad Ausidum
Non ante vulgatas per artes
Verba loquor socianda chordis.*

53. **Galle.** See note on 5. 64, p. 173.

Propertius was born in Umbria, on the confines of Etruria. The precise year of his birth is not known, but since it appears from this passage that he was older than Ovid, and younger than Tibullus, and since the latter must have been born about 59 B.C., and the former in 43 B.C., we cannot be far wrong if we fix upon 53 B.C., the year in which Crassus and his legions were destroyed by the Parthians, as the approximate date. The time of his death is absolutely unknown³.

The works of Propertius which have descended to modern times consist of a series of compositions in elegiac verse, divided into four books. It may be remarked that the poems in the fourth book differ considerably in character from the rest, being chiefly of an historical and antiquarian character; and many suppose that some of these first suggested to Ovid the idea of his *Fasti*, while the greater number of

¹ See Quintil. I. O. 10. 1, § 90, Dial. de caus. corrupt. eloq. 5 and 9.

² See Quintil. I. O. 10. 1, § 96, Schol. ad Pers. S. 6. 1.

³ The few particulars which can be ascertained with regard to Propertius are to be gathered from his own works. The chief passages are 1. 22, 1; 4. 1, 61, 121; 2. 24, 35; 2. 34, 55; 1. 6, 25; 2. 20, 15; 3. 23, 23.

the pieces which constitute the three first books are of an amatory description, being for the most part addressed to Cynthia, the mistress of the bard.

57. *Legi*. Before printing was invented, the only way in which a poet could make his works generally known was by reading them to audiences collected for this purpose.

68. *Fabula nulla, &c.* No tale was attached to my name—no reports were ever spread injurious to my character. In other words, I enjoyed an unblemished reputation.

78. *Lustris*. The 'lustrum' (from 'luo') was, properly speaking, the purificatory sacrifice offered up for the whole body of the Roman citizens at the end of every five years, when the census was taken. Hence 'lustrum' is very frequently used to denote a period of five years. The meaning of this line manifestly is, that the father of Ovid had completed twice nine lustra, or ninety years, at the period of his death.

80. *Iusta*. See note on 20. 37, p. 233.

90. *Errorem, &c.* See Life of Ovid.

95. *Pisaea oliva*. A wreath of Oleaster or wild Olive (*κρότος*) was the prize bestowed on the victors in the Olympian games celebrated at Olympia in Elis, on the river Alpheus, in the immediate vicinity of Pisa. Compare Virg. G. 3. 179

*Sin ad bella magis studium turmasque feroces,
Aut Alphea rotis praelabi flumina Pisae,
Et Iovis in luco currus agitare volantes.*

96. *Abstulerat decies, &c.* It appears from this passage and from Ep. ex P. 4. 6, 5, written soon after the death of Augustus,

*In Scythia nobis quinquennis Olympias acta est,
Iam tempus lustris transit in alterius,*

that Ovid confounded the Olympiad of four years with the Roman 'lustrum' of five. See Appendix on Calendar.

Victor equus. All the MSS. have 'eques.' Bentley and Burmann agree in adopting the emendation 'equus,' for it seems to be certain that in the Olympic contest the horses and not the riders or drivers were crowned. So Hor. Od. 4. 2, 17

*Sive, quos Elea domum reducit
Palma caelestes, pugilemve equumve,
Dicit, et centum potiore signis
Munere donat,*

and A. P. 84

*Musa dedit fidibus Divos puerosque Deorum,
Et pugilem victorem, et equum certamine primum,
Et iuvenum curas, et libera vina referre.*

Hence Theocritus (Eidyll. 16. 47) calls the conquering steeds στεφανηφόροι, and Plutarch (Sympos. 2. 4) says that they alone of all animals shared the rewards of victory. Bentley supposes the error to have arisen from the false reading 'abstuleram,' found in almost all the MSS., which makes the introduction of 'eques' necessary.

97. *Tomitas*. See Introduction to 39.

106. The construction is somewhat harsh. 'Cepi arma manu insolitâ temporis.' The meaning is clearly, 'I grasped arms unsuited to my time of life.'

110. *Sarmatis ora Getis*. See note on 39. 5, p. 307.

112. *Ab exsequiis*, i. e. 'after death.'

113. *Livor*. See note on 8. 1, p. 154.

APPENDIX.

ON THE ROMAN CALENDAR.

IN giving an account of the Roman Calendar, it will be convenient first to explain that portion of the subject concerning which our information is full and complete; and then to pass on to the consideration of those points which are comparatively doubtful and obscure. According to this plan, we shall commence at once with an account of the constitution of the Julian Year¹.

1. At the time when Julius Caesar attained to supreme power, the Calendar had, from causes which will be afterwards explained, fallen into great confusion. The dictator therefore resolved to reform the whole system, and being himself versed in astronomy², with the aid of Sosigenes, a peripatetic philosopher of Alexandria, and Flavius, a Roman scribe, introduced, in 45 B. C., that division of time which, with a few modifications, is still employed among all Christian nations, and received from its author the name of the Julian Year.

The solar year, or the period between the two vernal equinoxes, was supposed to contain $365\frac{1}{4}$ days; but, to prevent the inconvenience which would have arisen from the use of fractional parts, three years out of four were regarded as consisting of 365 days, while every fourth year had 366.

2. The Roman year had from a very early period been divided into twelve months. This number and the ancient names were retained, but the distribution of the days was changed. By the new arrangement, Ianuarius, the first month, had 31 days; Februarius, 28 in ordinary years, and every fourth year 29; Martius, 31; Aprilis, 30; Maius, 31;

¹ The principal authorities are Plutarch, Vit. Caes. 59, Dion Cassius 43. 26, Appian. B. C. 11, Or. Fast. 3. 155, Sueton. Jul. 40, Plin. H. N. 18, 25, Censorinus 20, Macrob. S. 1. 14, Ammian. Marcell. 26. 1.

² See Macrob. S. 1. 16.

Iunius, 30; Quintilis, 31; Sextilis, 31; September, 30; October, 31; November, 30; December, 31.

In the year 44 B. C., Marcus Antonius, at that time Consul, proposed and carried a law by which the name of Quintilis was changed to Iulius, in honour of Julius Caesar, whose birthday was on the 12th of that month¹; and at a subsequent period, 8 B. C., by a similar piece of flattery, the name Sextilis was changed to Augustus, because the emperor had in that month entered upon his first consulship, and achieved some remarkable victories, and celebrated three triumphs². Other princes rejected³ or courted like distinctions. September was for a while known as Germanicus⁴, and October as Domitianus⁵; but while the names of July and August still endure, the others soon reverted to their primitive designations.

3. Julius Caesar retained also the ancient divisions of the month into Kalendae, Nonaë, and Idus. The Kalendae fell uniformly on the first day of each month; the Idus on the thirteenth, except in March, May, July, and October, when they fell on the fifteenth; the Nonaë were always eight (according to the Roman computation *nine*) days before the Idus, and therefore on the fifth of ordinary months, and on the seventh in March, May, July, and October.

4. The Roman method of dating exhibits several peculiarities.

In the first place, when an event did not happen exactly on the Calends, Nones, or Ides of any month, they calculated the day by reckoning backwards from the next following division of the month. Thus, if it happened between the Calends and the Nones, it was said to take place so many days before the Nones; if it happened between the Nones and Ides, it was said to take place so many days before the Ides; if it happened after the Ides, it was said to take place so many days before the Calends of the ensuing month.

In the second place, in making these computations, the day *from* which they reckoned was always included, as well as the day *to* which they reckoned. Thus the 3rd of January was called the third day before the Nones of January, the 10th of March the sixth day before the Ides of March, the 14th of June the eighteenth day before the Calends of July. We observe an analogy to this practice in the Scotch

¹ Macrob. S. 1. 12; Dion. 44. 5; Appian. B. C. 11.

² Sueton. Octav. 31; Dion. 55. 6. Macrobius has preserved the decree of the senate; the date is given by Censorinus 22.

³ Sueton. Tib. 26.

⁴ Ib. Caius 15.

⁵ Ib. Dom. 13; Macrob. S. 1. 12.

phrase, 'this day eight days,' the German, 'acht Tage,' which alike denote a space of 'seven days;' and the French, 'quinze jours,' which stands for 'a fortnight.'

The form of expression was likewise remarkable. When an event took place on the Calends, Nones, or Ides, it was said to happen, 'Kalendis, Nonis, Idibus, Ianuariis, Februariis,' &c. or 'Ianuarii, Februarii,' &c. (sc. 'mensis'); when it took place on the day before one of these divisions, then it was said to happen 'Pridie Kalendas, Nonas, Idus Ianuarias, Februarias,' &c.; but in other cases the formula generally employed was, 'Ante diem tertium, quartum, quintum, sextum, &c., Kalendas, Nonas, Idus Ianuarias, Februarias,' &c. Thus the 31st of January was 'Pridie Kalendas Februarias;' the 6th of March, 'Pridie Nonas Martias;' the 12th of April, 'Pridie Idus Apriles;' the 27th of April, 'Ante diem quintum Kalendas Maias;' the 2nd of May, 'Ante diem sextum Nonas Maias;' the 6th of June, 'Ante diem octavum Idus Iunias;' the 15th of August, 'Ante diem decimum octavum Kalendas Septembres.' Sometimes, but less frequently, the preposition is omitted, and the numeral put in the ablative. Thus we find 'Quarto Kalendas Septembres' for the 29th of August; 'Decimo sexto Kalendas Novembres,' the 17th of October; 'Quinto Idus Decembres,' the 9th December, and so on. In ancient monuments and old MSS. the words 'Ante diem' are very frequently indicated by initial letters only, A. D., and the number by the Roman numeral—thus, A. D. IV. IDUS OCTOBRES; A. D. VI. KALENDAS DECEMBRES; A. D. III. NONAS NOVEMBRES; or farther abbreviated, A. D. IV. ID. OCTOB.; A. D. VI. KAL. DEC.; A. D. III. NON. NOV. The 'ante diem,' or its abbreviation, are often omitted altogether, and the numeral stands alone—IV. ID. OCTOB.: VI. KAL. DEC.; III. NON. NOV.

Scaliger and others have attempted, with no great success, to account for the origin of the expression 'Ante diem tertium,' &c., instead of what would appear to be the more natural form, 'Diem tertium (or 'die tertio') ante¹.' However the phrase may have arisen, the combination 'ante diem' appears practically to have been a formula, which was regarded as a single word, and hence we occasionally find another preposition prefixed to the 'ante.' Thus Cic. Phil. 3. 8, '*In ante diem quartum Kalendas Decembres distulit*,' i. e. 'He put off (the meeting of the senate) to the 28th of November;' and again, Ep. ad Att. 3. 17

¹ We have in Tacit. Ann. 12. 69, 'tertio ante Idus Octobres,' but such a combination is rare.

'De Quinto fratre nuntii nobis tristes nec varii venerant *ex ante diem* Non. Iun. usque ad Prid. Kal. Sept,' i. e. from the Nones of June until the day before the Calends of September. Nay, we even meet with 'ante diem' introduced adverbially where no date is given, as in Caes. B. C. I. 11, 'Ante quem diem iturus sit,' for 'quo die;' and the Greek writers translate the phrase literally, when computing time according to the Roman fashion. Thus Plutarch¹ tells us that Rome was founded *ἡμέρῃ τῇ πρὸ ἑνδεκα Καλανδῶν Μαΐου*, i. e. 21st of April².

5. The day added every fourth year, as explained above, was inserted in February, immediately after the festival of the Terminalia, which fell VII. Kal. Mart. (23rd February, see p. 256). In such years the sixth day before the Calends of March (VI. Kal. Mart.) was repeated twice, from which circumstance the day inserted was termed 'Bis-sextum'; or 'Dies Bissexthus'; and the year itself 'Annus Bissexthus.' The adjective 'Bissextilis,' from whence comes the modern word 'Bis-sextile,' is a barbarism. We find that the Roman lawyers decided that of the two days which were called 'VI. Kal. Mart.,' the latter, or that nearest to March, was, strictly speaking, to be considered in all contracts as the inserted day; but that, since these two days were one in the eye of the law, any person born on the inserted day was in ordinary years to consider the 'VI. Kal. Mart.' as his birthday, while any person born on the 'VI. Kal. Mart.' in an ordinary year was, in the 'Annus Bissexthus,' to consider the former of the two days called 'VI. Kal. Mart.' as his birthday³.

The edict published by Julius Caesar, which explained the changes introduced, and pointed out the steps to be followed, in order to secure regularity for the future, seems to have been expressed ambiguously. The Julian Era commenced on the 1st of January, 45 B. C.; Caesar was assassinated on the Ides of March the year following, and almost immediately after the pontifices fell into an error, and inserted a day every third year, instead of every fourth. This was continued for thirty-six years, in the course of which twelve days were added, instead of nine, when the mistake was rectified by Augustus, who gave orders that the insertion of the 'bissexthus' should be omitted for twelve years,

¹ Vit. Rom. 12.

² Observe also Caes. B. C. I. 6 'Is dies erat ante diem V. Kal. Aprilis,' and Livy 6. 1 'Tum de diebus religiosis agitari coeptum, diemque ante diem XV. Kalendas Sextiles . . . insignem . . . fecerunt.'

³ Censorin. 20, Amm. Mar. 26. 1.

⁴ Ulpian. Digest. 4. 4. 3.

⁵ Augustin. Ep. 119. ad Januar. c. 7. See also Macrob. S. 1. 14.

⁶ Cels. Digest. 16, leg. 98.

by which a compensation would be made for the three supernumerary days, after which the insertion was to proceed regularly every fourth year, according to the original intention of the author of the Calendar¹. A slight correction must on this account be applied to the dates of events which took place within the above period of thirty-six years, when they descend to days. Thus the battle of Actium, which we are told was fought on the 2nd of September, 31 B. C., really happened on the 3rd.

6. From the earliest times the Romans made use of a week of eight days. During seven days the husbandman devoted himself to his rural toils, and on the eighth he repaired to the city to transact business, and exercise his political privileges. These market days were called 'Nundinae,' a word evidently formed from 'nonus,' because, according to the Roman method of computation, they recurred every ninth day, 'nono quoque die.' In the year 98 B. C. a law was passed by the Consuls Q. Caecilius Metellus and T. Didius, thence called 'Lex Caecilia Didia,' which, among other provisions, enacted that every bill should be exhibited for the inspection of the people for three market days before it was submitted to the Comitia. This space of time, which could not be less than seventeen days, was from that time forward called 'Trinundinum,' or 'Trinum Nundinum².' The Nundinae ran on with perfect regularity; but it was considered unlucky for them to fall upon the first day of the year, or upon the Nones of any month³. Such coincidences were carefully guarded against in the infancy of the republic by the priests, who controlled the Calendar, and even so late as 40 B. C., five years after the adoption of the Julian reform, an extraordinary day was inserted to prevent the 1st of January in the following year from coinciding with one of the Nundinae⁴, the superstition having been revived, it would seem, by the circumstance that the war of Lepidus (78 B. C.) broke out in a year which commenced in this inauspicious manner.

The Jewish week of seven days ('hebdomas') was known to the

¹ Macrob. S. I. 14, Pliny H. N. 18. 57, Sueton. Octav. 26, Solin. Polyh. 1.

² See Cic. Phil. 5. 3, Ep. ad Att. 2. 3, Ep. ad Fam. 16. 12, Livy 3. 33. Quintil. I. O. 2. 4, § 35.

³ Macrob. S. I. 13, Dion. 48. 33. See also 40. 47. We cannot doubt however that a day would be subsequently dropped to compensate for this irregularity.

⁴ 'Fastus' is derived by some from 'fas,' by others from 'fari,' as being the days on which the Praetor was permitted to speak the words which expressed his jurisdiction. See note on Ov. Fast. 1. 47, p. 187.

Romans from the time of Pompey, but was not generally adopted until after Christianity became the established religion of the state.

7. We may now proceed to explain the epithets by which the days of the Roman year were distinguished individually, when considered with reference to religion and the ordinary business of life.

'Dies Fasti' were the days upon which the courts of justice were open and legal business could be transacted before the Praetor; the 'Dies Nefasti' were those upon which the courts were closed. Certain days were 'Fasti' during one portion, 'Nefasti' during another¹; and such were named 'Intercisi' (halved), or, according to the more ancient form of the word, 'Endotercisi.'

All days consecrated to the worship of the gods by sacrifices, feasts or games, were named 'Festi,' those hallowed by no such solemnities 'Profesti.'

8. The holy days ('feriae,' 'festa'), included under the general denomination of 'festi dies,' were divided into two classes, 'Feriae Publicae,' and 'Feriae Privatae,' the former celebrated by the community at large, the latter peculiar to particular clans, families, or individuals. The 'Feriae Publicae,' again, were either

'Feriae Stativae,' observed regularly every year on a fixed day, such as the 'Terminalia' on the 23rd of February, the 'Festum Annae Perennae' on the Ides of March, and many others; or,

'Feriae Conceptivae,' observed regularly every year, but on days fixed by the priests or magistrates for the time being. Such were the 'Feriae Latinae,' the 'Sementivae,' 'Compitalia,' &c. There were also

'Feriae Imperativae,' extraordinary holidays, being for the most part days of supplication or thanksgiving, appointed by the magistrates on occasions of national distress or triumph. We ought also to notice 'Dies Comitiales,' days on which it was lawful to hold assemblies of the people, being for the most part such as were neither 'Fasti,' nor 'Festi,' nor 'Intercisi.'

9. Nor ought we to forget the 'Dies Atri,' on which it was thought unlucky to undertake any business of importance. To this class belonged the day after the Calends, Nones, and Ides of each month, as we are told by Ovid. *Fast.* i. 57; see p. 27. Macrobius gives a full account of the origin of this superstition, and his words will fully illustrate the lines just referred to. 'Dies autem postridianos ad omnia maiores

¹ Thus Macrobius S. i. 16 '*Intercisi*—illorum enim dierum quibusdam horis fas est, quibusdam fas non est ius dicere, nam, cum hostia caeditur, fari nefas est: inter caesa et porrecta fari licet: rursus, cum adoletur, non licet.'

nostri cavendos putarunt, quos etiam atros, velut infausta appellatione damnarunt: eosdem tamen nonnulli communes velut ad emendationem nominis vocitaverunt: horum causam Gellius annalium libro quinto-decimo, et Cassius Hemina historiarum libro secundo referunt. Anno ab urbe condita trecentesimo sexagesimo tertio, tribunis militum Virgilio Mallio Aemilio Postumio collegisque eorum in senatu tractatum, quid esset propter quod totiens intra paucos annos male esset afflicta republica; et ex praecepto patrum L. Aquinium haruspice in senatum venire iussum religionum requirendarum gratia dixisse, Q. Sulpicium tribunum militum, ad Aliam adversum Gallos pugnaturum, rem divinam dimicandi gratia fecisse postridie idus Quintiles; item apud Cremeram multisque aliis temporibus et locis post sacrificium die postero pontificum de his religionibus referretur: pontificesque statuisset postridie omnes Kalendas, Nonas, Idus atros dies habendos; ut hi dies, neque proeliales, neque puri, neque comitiales essent: sed et Fabius Maximus Servilianus pontifex in libro XII. negat oportere atro die parentare: quia tunc quoque Ianum Iovemque praefari necesse est, quos nominari atro die non oportet: ante diem quoque quartum Kalendas vel Nonas vel Idus tamquam inominalem diem plerique vitant, eius observationis an religio ulla sit tradita quaeri solet, sed nos nihil super ea rescriptum invenimus: nisi quod Q. Claudius annalium quinto cladem illam vastissimam pugnae Cannensis factam refert ante diem quartum nonas Sextiles.'

To this we may add a passage from Livy 6. 1, a portion of which has been already quoted, p. 296—'Tum de diebus religiosis agitari coeptum: diemque ante diem XV. Kalendas Sextiles, duplici clade insignem, quo die ad Cremeram Fabii caesi, quo deinde ad Alliam cum exitio urbis foede pugnatum, a posteriore clade Alliensem appellarunt, insignemque rei nulli publice privatimque agenda fecerunt: quidam, quod postridie Idus Quintiles non litasset Sulpicius tribunus militum, neque inventa pace deum post diem tertium obiectus hosti exercitus Romanus esset, etiam postridie Idus rebus divinis supersederi iussum; inde ut postridie Kalendas quoque ac Nonas eadem religio esset, traditum putant.'

10. For nearly four centuries and a half after the foundation of the city the knowledge of the Calendar was confined to the Pontifices alone, whose duty it was regularly to proclaim the appearance of the New Moon, to announce to the people the days of the month on which the Nones and Ides would fall, and to give notice of the 'Dies Festi,' 'Fasti,' 'Nefasti,' and 'Comitiales.' These secrets which might be, and doubtless

often were, employed for political ends, were at length divulged in the year 314 B.C. by a certain Cn. Flavius, scribe to the Pontifex Maximus, who drew up tables embracing all this carefully-treasured information, and hung them up in the forum for the inspection of the public¹. From this time forward tables of this description were known by the name of 'Fasti,' and were exhibited for general use in various parts of the city. They contained for the most part an enumeration of the days of the year in regular order; to each was attached a mark pointing out whether it was 'Fastus,' 'Nefastus,' 'Intercisus,' 'Comitialis,' 'Ater,' &c.; the position of the Nones and Ides, and different Festivals, was also laid down, and sometimes a brief notice of some great victory, the dedication of a temple, or similar event, was added, especially in later times, when in this manner a compliment could be paid to the reigning prince.

These 'Fasti,' in fact, corresponded very closely to a modern almanac, and the Fasti of Ovid may be considered as a poetical 'Year-Book,' or 'Companion to the Roman Almanac,' according to the order of the Julian Calendar. All the more remarkable epochs are examined in succession, the origin of the different festivals is explained, the various ceremonies described, and such illustrations added as were likely to prove useful or interesting to the reader.

Several specimens of 'Fasti,' or ancient almanacs, engraved on stone, have been discovered at different times, more or less perfect, and copies are to be found in the larger collections of Roman antiquities and inscriptions².

Upon a careful examination and comparison of the marks by which the days of the year are distinguished in these monuments, we obtain the following classification :—

38	days are marked	F.
63	" "	N.
54	" "	N. P.
1	" "	F. P.
2	" "	Q. Rex. C. F.
1	" "	Q. St. D. F.
8	" "	EN.
181	" "	C.
17	" "	Sine Nota

365

¹ Livy 9. 46, Val. Max. 2. 5, Macrobian. S. 1. 15, Cic. pro Mur. 11.

² See Graevius, Thesaurus Antiqq. Romm. Vol. 8; Gruter, Corpus Inscript. Latt.; Foggini, Fastorum Verrianorum reliquiae, &c.; Van Vaasen, Animadverss. ad Fastos Rom. sacros, &c.

F. denotes 'Fastus;' N. 'Nefastus;' N. P. 'Nefastus priore' ('parte'), that is, 'Nefastus' in the early part of the day, and therefore, we conclude, 'Fastus' in the after part; F. P. 'Fastus priore,' the converse of the preceding; Q. Rex. C. F. 'Quando Rex Comitavit Fastus,' that is, 'Fastus' after the 'Rex Sacrificulus' (see p. 226) has performed sacrifice in the Comitium; this mark is attached to the 24th of March and the 14th of May; Q. St. D. F. 'Quando Stercus Defertur Fastus;' 'Fastus,' after the sweepings and other filth had been carried out of the temple of Vesta and conveyed to the Tiber; a ceremony performed once a year on the 15th of June, as we learn from Ovid and Varro; EN. 'Endotercisus;' C. 'Comitialis.'

There is some difficulty in explaining the difference between the days which were N. P. and those which were EN. The Ides of each month were N. P. and most of the other days bearing this mark were sacred to different deities, while those marked EN. do not appear to have been hallowed by any solemnity whatever.

11. The 'Fasti' just described have, to prevent confusion, been called 'Kalendaria,' or 'Fasti Kalendares'¹, and must be carefully distinguished from certain compositions also named 'Fasti' by the ancients.

These were regular chronicles in which were recorded each year the names of the Consuls and other magistrates, together with the remarkable events, and the days on which they occurred. The most important were the 'Annales Maximi,' kept by the Pontifex Maximus, but similar documents appear to have been compiled by other magistrates, and by private individuals, and we find many allusions to works of this description, which must have afforded valuable materials to the historian. Of these Horace speaks in Od. 3. 17, 1

'Aeli, vetusto nobilis ab Lamò,
Quando et priores hinc Lamias ferunt
Denominatos, et nepotum
Per memores genus omne fastos,
Auctore ab illo ducis originem,' &c.

and again in Od. 4. 13, 13, addressed to an old coquette,

'Nec Coae referunt iam tibi purpurae,
Nec clari lapides tempora quae semel
Notis condita fastis
Inclisit volucris dies,'

and lastly in S. 1. 3, 112

'Tempora si fastosque velis evolvere mundi.'

¹ These expressions are not classical.

In the year 1547 several fragments of marble tablets were dug up at Rome, which were found to contain a list of Consuls, Dictators, Censors, &c. from the foundation of the city until the age of Augustus. These were collected and adjusted as far as possible, and deposited by Cardinal Alexander Farnese in the Capitol, from which circumstance they have been styled the 'Fasti Capitolini,' and similar collections derived from different sources have received the names of 'Fasti Consulares,' 'Fasti triumphales,' and the like.

12. We may now turn our attention to the Roman Calendar as it existed in ages more remote, and to the different forms which it assumed before the Julian era. Every part of this subject is involved in darkness and uncertainty, and the statements of the ancient writers, who appear to have been themselves very ignorant in such matters, are most perplexing and irreconcilable.

There can be little doubt that a year was in use among the Romans in the earliest times, thence denominated the 'Year of Romulus,' which consisted of 304 days, divided into ten months—Martius, Aprilis, Maius, Iunius, Quintilis, Sextilis, September, October, November, December. Of these, March, May, Quintilis, and October, contained thirty-one days, the rest thirty¹.

A great variety of etymologies have been proposed for the names of three out of the first four². We may feel certain that 'Martius' was called after the god 'Mars;' it is probable that 'Aprilis' is connected with 'aperio,' and was originally the 'Spring-month,' when the sea is thrown open to navigation, the earth released from the bonds of winter, the trees expand their leaves, and the flowers burst into blossom. In like manner the Athenians had their *ἀνθεστηριον*, and revolutionary France her 'Germinal' and 'Floreal.' 'Maius' was a deity worshipped at Tusculum, identical in attributes with Jupiter, and traces are to be

¹ Among the older historians, Licinius Macer and Fenestella maintained that the Romans from the first employed a solar year of twelve months (see Censorin. 20), and Plutarch also (Vit. Num. 18) that the number of the months was originally twelve, and that the number of days in each varied from twenty to thirty-five, the sum total being 360. But on the other side we have Junius Gracchanus, Fulvius, Varro, and others (see Censorin. as above), to whom we may add Ov. Fast. 1. 27, 43; 3. 99, 119, 151, A. Gell. N. A. 3. 16, Macrob. S. 1. 12, Solin. Polyh. 1, all of whom speak without any doubt of the ten-month year. The number of days in each month is given by Censorinus, Solinus, and Macrobius.

² The student will find a multitude of these stated and discussed in the Fasti of Ovid, at the beginning of Bks. 4. 5. 6, and in Macrobius S. 1. 12. See also Censorin. 22.

found in Roman mythology of a goddess 'Maia.' 'Iunius' is a contraction for 'Iunonius,' (from 'Iuno,') an epithet bestowed upon one of their months by several of the neighbouring states.

'Inspice, quos habeat nemoralis Aricia Fastos,
Et populus Laurens, Lanuviumque meum.
Est illic mensis Iunonius. Inspice Tibur
Et Praenestinae moenia sacra Deae
Iunonale leges tempus.' Ov. Fast. 6. 59.

That the month of March was originally the first in the year is sufficiently proved by the names of those which follow June, namely, Quintilis, or the fifth month, Sextilis, the sixth, September, the seventh, and so on to December, the tenth. In addition, many sacred rites and ancient customs long retained point to the same conclusion. On the 1st of March the holy fire was renewed on the altar of Vesta; at the commencement of the month the old laurels were taken down from the Regia, the houses of the Flamines, and the different Curiae, and replaced by fresh branches; sacrifices were offered to 'Anna Perenna,' the goddess of the circling year, the salaries of instructors were paid, the taxes farmed out, and matrons gave an entertainment to the slaves, as the masters of families did on the Saturnalia, the object of the latter being to reward the domestics for their industry during the year that was past, of the former to stimulate their exertions for the future¹.

The year of 304 days corresponds with the course neither of the sun nor of the moon, and many hypotheses have been formed with regard to its origin and import. By far the most ingenious and profound of these, so ingenious indeed that it almost carries conviction, is the theory propounded by Niebuhr. He supposes it to have been employed along with a lunar year for the purpose of making the solar and lunar years coincide at certain fixed epochs. He moreover finds traces of it in history at a period long after it is generally believed to have fallen into disuse, and by its aid explains several of the chronological anomalies and contradictions so frequent in the early annals. His calculations are too intricate to be developed here, but well deserve the attention of all interested in such researches².

13. The year of Romulus was succeeded by a pure lunar year, introduced, according to the prevailing tradition, by Numa³, who retained the

¹ See Macrob. S. I. 12, Ov. Fast. 3. 135, seqq., Plutarch. Q. R. 19.

² Niebuhr's Roman History, Vol. I, Chapter 'On the secular cycle.'

³ Censorin. 20, Solin. I, Macrob. S. I. 13. On the other hand, Junius Gracchanus maintained (Censorin. l. c.) that this change was introduced by Tarquinius (Priscus).

names of the ten months already in use, and added two more, Ianuarius, from the god Ianus, and Februarius, from Februus, the deity who presides over expiatory rites.

The true length of a lunar month, that is, the interval between two successive New or Full Moons, is 29 days, 12 hours, 44 minutes, 2.87 seconds, and hence twelve lunar months contain 354 days, 8 hours, 48 minutes, 34.386 seconds. The Athenians made their lunar year consist of 354 days, but Numa, influenced, it is said, by the virtue attributed to odd numbers¹, added another to make up 355.

14. Each month was divided into three periods by the Kalendae, Nonae, and Idus. The Kalendae marked the first of the month, the day following the evening upon which the slender crescent of the New Moon was first visible in the sky, the Nonae the First Quarter, the Idus the Full Moon. The origin of these terms must be explained. Macrobius has preserved the record of the ancient practice, S. 1. 15 'Priscis ergo temporibus, antequam fasti a Cn. Flavio scriba invitis patribus in omnium notitiam proderentur, pontifici minori haec provincia delegabatur, ut novae lunae primum observaret adspectum, visamque regi sacrificulo nuntiaret, itaque sacrificio a rege et minore pontifice celebrato, idem pontifex *Kalata*, id est, vocata in Capitolium plebe iuxta curiam Kalabram, quae casae Romuli proxima est, quot numero dies a Kalendis ad Nonas superessent pronuntiabat: et *quintanas* quidem dicto quinquies verbo *καλῶ*, *septimanas* repetito septies praedicabat, verbum autem *καλῶ* graecum est id est, voco: et hunc diem qui ex his diebus qui Kalarentur primus esset, placuit *Kalendas* vocari: hinc et ipsi curiae, ad quam vocabantur, *Kalabrae* nonem datum est. Ideo autem minor pontifex numerum dierum qui ad nonas superessent Kalando prodebat, quod post novam lunam oportebat nonarum die populares qui in agris essent confluere in urbem accepturos causas feriarum a rege sacrorum, scripturosque quid esset eo mense faciendum.'

It appears from this that the Kalendae were derived from 'calo,' the same with the Greek *καλῶ*, because immediately after the appearance of the New Moon the people were called together that they might be told on what day the Nones would fall. It must be observed that the New Moon in question was not the astronomical New Moon or period of conjunction, but the first appearance of the crescent in the

¹ Thus Virg. E. 8. 75 'numero deus impare gaudet;' Pliny H. N. 28. 5 'Impares numeros ad omnia vehementiores credimus;' and Festus, 'Imparem numerum antiqui prosperiorem hominibus esse crediderunt.'

evening twilight. Now, according to circumstances, the New Moon is visible sometimes on the evening after conjunction, sometimes not for two or three days. Hence the Nones or First Quarter would fall sometimes as early as the fifth of the month, sometimes as late as the seventh, and thus the Ides or Full Moon would fall sometimes as early as the thirteenth, sometimes as late as the fifteenth. The pontiffs appear by ancient custom to have been confined to the extremes, and hence according to the appearance of the New Moon they proclaimed that the Nones would be on the fifth, in which case they were called 'Quintanae,' or on the seventh 'Septimanae.' 'Idus' is derived from an Etruscan verb 'iduarē,' signifying 'to divide,' because the full moon divides the lunar month; 'Nonae' is the plural of 'nonus' 'the ninth,' because the Nones were always just nine days before the Ides, according to the Roman system of computation explained above.

January and February having been added to the ten months of the old year, a question arises as to the order of succession then or subsequently established.

That February was in the first instance the last month of the year seems scarcely to admit of doubt; thus Cicero de Legg. 2. 21 'Venio nunc ad Manium iura, quae maiores nostri et sapientissime instituerunt et religiosissime coluerunt. Februario autem mense, qui tunc extremus anni mensis erat, mortuis parentari voluerunt.' And Varro, '*Terminalia*, quod is dies anni extremus constitutus. Duodecimus enim mensis fuit Februarius¹.'

We have no satisfactory evidence to determine the epoch at which January and February became the first and second months. Plutarch supposes them to have been from the first the eleventh and twelfth. According to Ovid, who supposes them to have been added by Numa, January was placed at the beginning of the year, February at the end, and the new arrangement, by which February was placed second, was introduced by the Decemvirs². It is perfectly clear, however, from the various ceremonies described above, that March must have been looked upon as the commencement of the year at the time when these rites

¹ See also Festus v. 'Februarius,' and Servius on Virg. G. 1. 43. Macrobius S. 1. 12, 13, asserts that January and February were placed by Numa as the first and second months of the year, and in the last-quoted chapter contradicts himself downright, 'Omni intercalationi mensis Februarius deputatus est, quoniam is ultimus anni erat.'

² Fast. 2. 49. See Extract, p. 52, v. 29, and notes.

were established. Ianuarius, therefore, was called after Ianus, the deity presiding over the beginning of all things, not because it was the first month of the sacred or of the civil year, but because it was the month which immediately followed the winter solstice, when the sun may be said to resume his career¹. We know that from 153 B.C. the Consuls always entered upon their office on the 1st of January, but we cannot positively assert that this day was considered the first of the civil year before that time, although it undoubtedly was looked upon as such ever after.

15. The lunar year of the Greeks consisted of 354 days, that of the Romans of 355, while the length of the solar year, upon which depends the return of the seasons, is $365\frac{1}{4}$ days nearly. Hence almost all nations who have adopted a lunar year have had recourse to *intercalations*, that is, to the insertion of additional days or months from time to time, which, if managed skilfully, will insure a correspondence between the civil and natural year at fixed periods, and prevent the dislocation of the seasons. The insertion of a day every fourth year in the Julian Calendar, which has no reference to the moon, is also an *intercalation*, the object being to compensate for the error arising from making the solar year consist of an exact number (365) of days, instead of $365\frac{1}{4}$, and we shall see how it became afterwards necessary to modify this intercalation to compensate for the error arising from supposing the solar year to be exactly 365.25 days in length, instead of 365.242264, &c., as it really is.

16. If we reckon the lunar month at $29\frac{1}{2}$ days, and the solar year at $365\frac{1}{4}$ days—and the earliest astronomers did not arrive at greater accuracy—then twelve lunar months, or 354 days, will fall short of a solar year by $11\frac{1}{4}$ days, which in eight lunar years will amount to ninety days. If, therefore, in the space of eight lunar years we add three lunar months, or, in other words, make three lunar years out of every eight consist of thirteen lunar months instead of twelve, then at the end of eight years there will be a difference of only one day and a half between the solar and lunar years. This correction was at one time employed by the Athenians, the intercalary months were added at the end of the third, fifth, and eighth years, and the period, or to use the technical phrase, the *Cycle* of eight years was termed *ὀκταετηρίς*.

¹ 'Bruma novi prima est, veterisque novissima solis:
Principium capiunt Phoebeus et annus idem.'

Fast. I. 163.

With the progress of science a more convenient correction was introduced. According to the most accurate calculations,

19 Solar years contain	6939.603016 days,
233 Lunar months	} contain 6939.68718 days,
or, 19 Lunar years & 7 months	

so that if seven lunar months are intercalated during nineteen lunar years, or if, in other words, seven out of every nineteen lunar years are made to consist of thirteen lunar months instead of twelve, then the difference between the solar and lunar years at the end of that period will amount to only .084164 of a day, and the error would be less than one day in 200 years. This *ἐννεακαιδεκαετηρίς* or cycle of nineteen years is usually named, from its inventor, the 'Cycle of Meton,' and came into use at Athens on the 16th of July, 432 B.C. It was afterwards corrected by Calippus of Cyzicus, who invented a cycle of seventy-six years, which in its turn was corrected by Hipparchus, who invented a cycle of 304 years.

17. It seems to be certain that the Romans for a considerable period made use of a pure lunar year, the introduction of which, as we have seen above, was usually ascribed to Numa, and it can scarcely be doubted that intercalations were employed resembling some of those described above, in order to bring about a correspondence with the solar or natural year. On this subject however the ancient writers are silent, with the exception of Livy, (i. 19,) but unfortunately his language is extremely obscure, and the text of the passage disputed.

The intercalations which we do find described by Macrobius, Censorinus, and Plutarch, and which were certainly in use at the time of the Julian reform, belong to a system essentially different. The scheme which they describe is the following:—The year of Numa consisted of 355 days. The Romans having become acquainted with the Grecian Octaeteris, according to which ninety days were to be intercalated in a cycle of eight years, applied it thus. They intercalated at the end of every two years a month, which consisted alternately of twenty-two and twenty-three days, thus making up the sum of ninety days at the end of eight years¹. It was soon discovered however that the year of the Greeks contained 354 days only, while their own had

¹ So Censorinus 20, and Macrob. S. i. 13. Plutarch, on the other hand, says that Numa doubled the difference between the solar and lunar year, and thus made a month of twenty-two days which was intercalated every alternate year, but makes no allusion to the month of twenty-three days.

355, and hence it followed that in the cycle of eight years there was an excess of eight days. To remedy this a new cycle was invented of twenty-four years, and in the last eight years of this, twenty-four days were omitted, sixty-six only being intercalated instead of ninety, thus compensating for the excess which would have taken place in the whole period had the full number been employed.

At what time this (or any other) system of intercalation was brought into use we cannot tell. The Roman antiquaries themselves were at variance. Some referred the introduction of intercalations to Romulus, some to Numa, some to Servius, some to the Decemvirs, while some brought it down as low as the consulship of Manius Acilius Glabrio in the Aetolian war, 191 B.C.¹ Whatever opinion we may adopt on this matter, it is important to attend to the following consideration.

So long as we make use of a year, the months of which are regulated by the phases of the moon, it is evident that all intercalations employed to produce a correspondence with the solar year must be in the form of entire lunar months. As soon as a period is inserted either longer or shorter than one lunar month, or an exact number of entire lunar months, from that time forward all regular connection between the phases of the moon and the commencement of the months and years is destroyed. Hence as soon as the Romans began to employ the intercalary months of twenty-two and twenty-three days, from that moment they virtually abandoned the lunar year and adopted a solar cycle, the same in substance as that afterwards perfected by Julius Caesar, but less accurate and less convenient. The old names of Calends, Nones, and Ides were retained, but these would no longer answer to the first appearance of the New Moon, to the First Quarters, and the Full Moon, more than the first, fifth, and thirteenth of any month at the present time. Ideler believes the change from the pure lunar year to have taken place during the sway of the Decemvirs, an opinion of which we find some trace in Macrobius². Hence he supposes that the Roman Calendar assumed three different shapes before the Julian Reform. These he distinguishes as

(1) 'The year of Romulus,' of ten months and 304 days.

(2) 'The Year of Numa,' a pure lunar year of twelve lunar months and 355 days, with suitable intercalations.

¹ Macrob. S. I. 13. See also Cic. de Legg. 2. 12.

² Macrob. S. I. 13. It is clear from Ov. Fast. 2. 54 (see p. 52) that there was a tradition that the Decemvirs had made *some* changes in the Calendar.

(3) 'The Year of the Decemviri,' nominally a lunar year like the former, but which, from the intercalations employed, ceased to correspond with the phases of the moon.

18. We have not yet mentioned the distribution of the days among the twelve months of the year of 355 days. It was as follows¹:

Ianuarius	29	Quintilis	31
Februarius	28	Sextilis	29
Martius	31	September	29
Aprilis	29	October	31
Maius	31	November	29
Iunius	29	December	29

This arrangement, which remained in force until the Julian reform, is usually referred to the time of Numa; but as the number of days in the different months is inconsistent with a lunar calendar, it can scarcely have been introduced until the intercalary months of twenty-two and twenty-three days were employed. The position of the Calends, Nones, and Ides, was the same as in the year of Caesar, the Calends always marked the first of every month, the Nones and Ides the fifth and thirteenth, except in March, May, July, and October, when they fell upon the seventh and fifteenth. All dates in works written before 45 B. C. must of course be calculated by the above table. Thus when Cicero, in a letter written 51 B. C., says that he arrived at the camp in Lycaonia 'VII. Kal. Sept.' we must not translate this 'the 26th of August,' as we should do had it been written after the beginning of 45 B. C., but 'the 24th of August,' because Sextilis at that time had twenty-nine days only.

19. Plutarch names the intercalary month twice; in the life of Numa he calls it *Μερεκιδῖνος*; in the life of Caesar *Μερεκηδόνιος*. It is remarkable that this term is not to be found in any Roman writer; the expressions 'mensis intercalaris,' and 'mensis intercalarius,' being alone employed by them.

The intercalations took place in the month of February, between the 'Terminalia' and the 'Regifugium;' that is, between the twenty-third and the twenty-fourth, at least such was the rule, although it may have been violated at times. The remaining five days belonging to February were added after the intercalary month, probably from some superstition; but all the calculations of time in intercalary years were founded upon the supposition that in such years February contained twenty-three days only. Thus in ordinary years the day after the Ides

¹ Macrob. I. 14, Censorin. 20.

of February was 'A.D. XVI. Kal. Mart.,' but in intercalary years 'A.D. XI. Kalendas Intercalares.' The 'Terminalia' in ordinary years fell 'A.D. VII. Kal. Mart.,' in intercalary years, 'Pridie Kalendas Intercalares.'

The intercalary month had its own Calends, Nones, and Ides, with the addition of the epithet 'intercalares,' the day after the Ides would be 'A.D. XV. or A.D. XVI. Kal. Mart.,' according as the month contained twenty-two or twenty-three days, and the five remaining days of February being added, in either case the 'Regifugium' would always stand as 'A.D. VI. Kal. Mart.'

As examples of what has just been said, we find in the *Fasti Capitolini*—C. DULLIUS COS. PRIMUS NAVALEM DE SICUL. ET CLASSE POENICA EGIT AN. CDXIII. K. INTERKALAR. And again, L. CORNELIUS LENTULUS CAUDINUS COS. DE LIGURIBUS IDIB. INTER. AN. DXVI.

To which we may add Livy 37, 59, speaking of L. Scipio—'Triumphavit mense intercalario, pridie Kalendas Martias,' and Cicero pro Quinto. 25 'Dici, Naevi, diem, Ante V. Kalend. intercalares. Bene agis. Quam longe est hinc in saltum vestrum Gallicanum? Naevi, te rogo. DCC millia passuum. Optime. De saltu deiicitur Quintius. Quo die?—Quid taces?—Deiicitur de saltu, C. Aquilli, pridie Kalend. intercalares, biduo post, aut ut statim de iure aliquis concurrerit, non toto triduo DCC millia passuum conficiuntur.'

20. We have seen that the whole management of the Calendar was originally in the hands of the Pontifices, and even after Cn. Flavius had divulged the secrets of the *Fasti*, they retained the privilege of adjusting the intercalations¹. This trust they shamefully betrayed, and to gratify their private animosities, or show favour to their friends, in order that a magistrate might remain in office for a period shorter or longer than the law permitted, that a farmer of the taxes might be defrauded of his just right, or obtain an unfair advantage, they curtailed or drew out the year at pleasure, until the whole Calendar was involved in a degree of uncertainty and confusion, to which we can find no parallel in the history of a civilized people². The ignorance which prevailed with regard to the years in which the intercalations ought to take place, and the mystery observed by the priests, is well illustrated by the expressions of Cicero. Thus in *Ep. ad Att.* 5. 21, we find 'Cum scies Romae intercalatum sit, necne, velim ad me scribas;' again in *Ep. ad Fam.* 7. 2 'Quotidie vota

¹ 'Pontificum Arbitrio intercalandi ratio permissa' Censorin. 20.

² See Censorin. 20, Macrob. 1. 14, Plutarch. Vit. Caes. 59, Ammianus Marcellinus 26, Solinus 1.

facimus ne intercaletur, ut quam primum te videre possimus;' and in Ep. ad Att. 6. 1, we find 'Accepi tuas literas. A. D. quintum Terminalia;' that is, on the 19th of February, this singular method of fixing the date being employed to prevent ambiguity, since the day would be 'A. D. XI. Kal. Mart.' in a common year, and 'A. D. VI. Kal. Intercal.' in an intercalary year, and Cicero knew not when he wrote whether an intercalation had or had not taken place.

21. Accordingly, when Caesar became dictator, the year was about two months in advance of the seasons; the spring festivals happened in what were nominally the summer months, and those of summer in autumn. To take a single example. Cicero, in one of his Epistles to Atticus (10. 17), says that at the time when he was writing his journey was delayed by the Equinox. The date affixed to this letter is XVII. Kal. Iun., i. e. 16th of May.

In order to remedy these defects, it was found necessary to add sixty-seven days to the year 46 B.C., which were divided into two intercalary months, and inserted between November and December. In this year the ordinary intercalations of twenty-three days took place in February, so that it contained in all,

Ordinary length of year		355 days.
Intercalary month		23 "
Two additional intercalary months		67 "
Total		445

Such was the year 46 B.C., which among modern chronologers has received the name of 'Annus Confusionis,' although, as Ideler observes, Macrobius has more correctly termed it 'Annus confusionis ultimus.'

Censorinus says that ninety days were added to the year, Dion Cassius sixty-seven; but there is no contradiction here, for the former includes the ordinary intercalation of twenty-three days in February, which is not taken into account by the latter¹. The two additional months seem to have been called 'Mensis intercalaris prior' and 'Mensis intercalaris posterior,' for we find in Cic. Ep. ad Fam. 6. 14 'Ego idem tamen cum A. D. V. Kalendas Intercalares priores rogatu fratrum tuorum venissem mane ad Caesarem,' &c.

22. The Julian Calendar was founded upon the supposition that the length of the solar or tropical year was exactly 365 days, 6 hours, or 365.25 days. Therefore

¹ See Censorin. 15, Dion Cassius 43. 26, Macrobi. S. 1. 16, Pliny H. N. 18. 17, Ammian. Macrobi. 26. 1, Suet. Caesar 40, Ov. Fast. 3. 155, Appian. B. C. 2.

The length of the Julian Year being	365d. 6h.
But the true length of the Solar Year being	<u>365d. 5h. 48m. 51½s.</u>
It follows that the Julian Year is too long by	11m. 8½s.
This excess in 10 years will amount to	1h. 51m. 25s.
„ in 100 „	18h. 34m. 10s.
„ in 1000 „	7d. 17h. 41m. 40s.

To correct this accumulating error, Pope Gregory XIII. published a bull in 1582, by which it was ordained that common years should consist of 365 days, and that a day should be added every fourth year as formerly, with this difference, that the intercalation was to be omitted in the last year of those centuries not divisible by four; that is, that ninety-seven days instead of 100 should be inserted in 400 years¹. The Gregorian Calendar was almost immediately adopted in all Roman Catholic countries, and to compensate for the error already incurred, ten days were dropped. The change was not admitted into England until 1752, when eleven days were dropped between the 2nd and 14th of September, from which arose the distinction between *Old* and *New Style*. Russia and other countries which follow the Greek church still retain the original Julian Calendar, and hence their dates are now twelve days behind those of the rest of Europe.

According to the Gregorian scheme by which three leap years are omitted in 400 years—

Length of the Gregorian Year being	365d. 5h. 42m. 12s.
True length of the Solar Year being	<u>365d. 5h. 48m. 51½s.</u>
Therefore the Gregorian Year is too long by	20½s.,

an excess which will not amount to one day in 4500 years.

If the insertion of a day be omitted each 4000th year—

Length of year according to cycle of 4000 years—

365d. 5h. 48m. 50½s.

which is too short by one second—a deficiency which will not amount to a day in 70,000 years.

23. We may now say a few words with regard to the longer divisions of time, the 'Lustrum' and the 'Saeculum.'

The word 'Lustrum' (see p. 313), derived from 'luo,' signified properly the expiatory sacrifice offered up for the sins of the whole people by the Censors at the end of every five years, the period during which these

¹ Thus no intercalation takes place in the years 1900, 2100, 2200, 2300, 2500, all of which, according to the old system, would have been leap years.

magistrates originally held office. Hence 'lustrum' was used to denote 'a space of five years,' and the Censors in performing the sacrifice were said, 'condere lustrum,' to bring the 'lustrum' to a close. Varro, in explaining the term, derives it from 'luere,' in the sense of 'to pay'—'*Lustrum* nominatum tempus quinquennale a luendo, id est, solvendo, quod quinto quoque anno vectigalia et ultro tributa per censores persolvebantur' L. L. 6. 2.

It is to be observed here that 'quinto quoque anno,' according to the Roman method of computation, might mean 'every fourth year,' and 'quinquennale tempus,' a term of 'four years,' just as Cicero (*De Orat.* 3. 32) calls the Olympic games 'maxima illa quinquennalis celebritas ludorum;' but since we know from other sources that the Censors originally held office for five years, and that the taxes were farmed out upon five years' leases, the interpretation of the above passage is not open to doubt. We may add, that wherever the word 'lustrum' occurs in the older writers, it is always in connection with the duties of the Censors.

When we come down to the age of Ovid, a confusion seems to have arisen, and the meaning of 'lustrum' was no longer definite; in *Amor.* 3. 6, 27

'Nondum Troia fuit lustris obsessa duobus,'

it unquestionably stands for five years, and also in *Fast.* 3. 119, where the ten-month year of Romulus is described,

'Ergo animi indociles et adhuc ratione carentes,
Mensibus egerunt lustra minora decem,'

i. e. the 'lustra' were too short by ten months. But with singular inconsistency, a few lines farther on (*v.* 165), where he is explaining the Julian Year, and the intercalation of the 'Dies Bissexus,'

'Hic anni modus est. In lustrum accedere debet,
Quae consummatur partibus, una dies,'

'lustrum' must as certainly denote 'four' years.

Again in *Trist.* 4. 10, 96, compared with the *E. ex P.* 4. 6, 5, (see p. 111, and notes, p. 313,) we see the Roman Lustrum identified with the Grecian Olympiad, each being supposed equal to five years. As we come down lower, Pliny twice in one chapter (*H. N.* 2. 47) calls the four-year cycle of the Julian year a 'lustrum:' we find in inscriptions the intervals between the successive exhibitions of the Capitoline games instituted by Domitian, and celebrated every four years, designated as 'lustra¹;' and

¹ Gruter. C. I. 332. 3, Censorin. 18.

in the third century the original force of the term seems to have been quite forgotten, for Censorinus, in defining the 'Lustrum' or 'Annus Magnus,' seems to be quite ignorant that it ever did differ from the Olympiad, or denote any period but four years.

This uncertainty may probably be traced to the irregularity with which the sacrifice of the 'lustrum' was performed. It was omitted sometimes from superstitious motives, as when we read in Livy 3. 22 'Census actus est eo anno (457 B. C.), lustrum propter Capitolium captum, consulem occisum, condi religiosum fuit,' and often from other causes, for upon looking over the Fasti Capitolini, in which the Censors are registered, and the letters L. F. attached to the names of those who completed this rite, we shall find that although the usual interval is five years, yet not unfrequently six and seven were allowed to elapse, while occasionally it was repeated after four only. These facts seem to account for the inconsistencies of the later Roman writers, without going so far as Ideler, who maintains that 'Lustrum' never was used for a fixed space of time.

24. The duration of the 'Saeculum' was a theme of controversy among the Romans themselves in the days of Augustus. The historians and antiquaries seem all to have agreed that the 'Saeculum' was a period of 100 years, while the 'Quindecimviri,' the priests to whom was intrusted the custody of the Sibylline books, reposing, it would seem, upon the testimony of their sacred registers, asserted that 110 years was the interval at which the solemn 'ludi saeculares,' which marked the close of each 'saeculum,' had ever been and ought to be celebrated. The 'locus classicus' on this subject is in Censorinus 17

'Romanorum autem saecula quidam ludis saecularibus putant distingui. Cui rei fides si certa est, modus Romani saeculi est incertus. Temporum enim intervalla, quibus ludi isti debeant referri, non modo quanta fuerint retro, ignoratur, sed ne quanta quidem esse debeant, scitur. Nam ita institutum esse, ut centesimo quoque anno fierent, id, cum Antias alique historici auctores sunt, tum Varro de Scenicis Originibus libro primo ita scriptum reliquit: *Cum multa portenta fierent, et murus ac turris, quae sunt intra portam Collinam et Esquilinam, de caelo essent tacta, et ideo libros Sibyllinos X-viri adissent, renuntiarent, uti Diti patri et Proserpinae ludi Terentini in Campo Martio fierent, et bostiae furvae immolarentur, utique ludi centesimo quoque anno fierent.* Item T. Livius libro CXXXVI: *Eodem anno ludos saeculares Caesar ingenti adparatu fecit; quos centesimo quoque anno (is enim terminus saeculi) fieri mos.* At contra, ut decimo centesi-

moque anno repetantur, tam Commentarii quindecimviro-
rum, quam D. Augusti edicta testari videntur. Adeo ut Horatius Flaccus in carmine,
quod saecularibus ludis cantatum est, id tempus hoc modo designaverit.

*Certus undenos decies per annos
Orbis ut cantus referatque ludos
Ter die clara totiensque grata
Nocte frequentes.*

The passages from Antias, Livy, and Varro, quoted above, are extracted from lost works, but a precise testimony of the last is to be found in a treatise still extant.

'*Saeculum* spatium annorum centum vocamus' Varro L. L. 6. 2, to which add Festus,

'*Saeculares* Ludi apud Romanos post centum annos fiebant, quia *saeculum* in centum annos extendi existimabant.'

Censorinus has preserved the conflicting statements with regard to the actual celebration of these games from the time of their institution, and his dates are all fixed by the Consuls in office at the time. They are as follows:—

The first Secular games were celebrated according to	{	Valerius Antias . . . A.U.C.	245
		The Commentaries XV-viri	298
The second	{	Antias, ...	308
		The XV-viri	405
The third	{	Antias & Livy	505
		The XV-viri	518
The fourth	{	Antias, Varro & Livy	605
		Piso Gensorius, Cn. Gellius, and Cas- sius Hemina, who lived at the time	608
		The XV-viri	628
The fifth by Augustus		A.U.C. 737 or B.C.	17
The sixth by Claudius		A.U.C. 800 or A.D.	47
The seventh by Domitian		A.U.C. 841 or A.D.	88
The eighth by Sept. and M. A. Antoninus, A.U.C. 957 or A.D.			204

To attempt to discover the causes which led to this strange disagreement would be absolute waste of time. We can scarcely hesitate to believe that the computations of the XV-viri were trimmed to serve an end; but it is remarkable that the period chosen by Augustus does

not absolutely agree with their views, since the fifth games ought to have been held A.U.C. 738, and not 737, as they really were.

25. We may conclude with a few words upon what has been termed the 'Astronomical Portion' of Ovid's *Fasti*.

A nation like the Greeks, whose delightful climate permitted them to watch their flocks by night in the open air during a considerable part of the year, could not fail to gaze with attention on the starry firmament, and to remark that certain fixed stars appeared and disappeared in regular succession, as the sun passed through the different stages of his annual career. Accordingly we find, that as early as the time of Hesiod, the changes of the seasons, and the more important operations of agriculture, were fixed with references to the risings and settings of Orion, the Pleiades, the Hyades, Arcturus, and Sirius. Such observations were in the first instance extremely rude; but after Thales had turned the attention of his countrymen to scientific astronomy, these celestial phenomena were determined with great care and accuracy; tables were drawn up in which the risings and settings of the more brilliant stars, with reference to the sun, were fully detailed, together with such notices touching the winds and weather to be expected at the different epochs, as experience suggested. Copies were engraved on stone or brass, and being nailed or hung up in the market-places of large towns and other places of public resort, received the name of *παράσηματα*. Two catalogues of this description have been preserved, which are valuable, inasmuch as they for the most part quote the authority of the early Greek astronomers, Meton, Euctemon, Eudoxus, Calippus, &c. for their statements. The one was drawn up by Geminus of Rhodes (fl. 80 B.C.), a contemporary of Sulla and Cicero, the other by the famous Ptolemy (A.D. 140).

In the former the risings and settings of the stars are fixed according to the passage of the sun through the signs of the Zodiac; in the latter they were ranged under the months and years of the Julian Calendar.

The practice commenced by Hesiod was followed by subsequent writers upon rural economy, and we accordingly find that all the precepts in Virgil, Columella, and Pliny are delivered with reference to the risings and settings of the stars, forming a complete '*Kalendarium Rusticum*.' Ovid has combined the *Fasti* of the city with these Rural Almanacs, and has thus gained an opportunity of enlivening his poem by recounting the various myths attached to the constellations¹.

¹ It would appear that Caesar, when he reconstructed the *Fasti* of

The early Grecian *paraegmata* were undoubtedly constructed from actual observation in the countries where they were first exhibited, and must therefore have completely answered the purpose for which they were intended. But this does not by any means hold good of the corresponding compilations of the Romans, who, being little versed in astronomy themselves, copied blindly from others without knowledge or discrimination.

It is essentially necessary to attend to two facts:—

i. The time of the risings and settings of the fixed stars varies for the same place at different epochs. Thus the Pleiades which at Rome rose along with the sun on the 16th of April, 44 B.C., rose with the sun at Rome several days earlier in the age of Meton, and do not now rise with the sun at Rome until several days later. This is caused by the Precession of the Equinoxes.

ii. The time of the risings and settings of the fixed stars is different on the same day in places whose latitude is different. Thus in the year when the Pleiades rose along with the sun at Rome on the 16th of April, they did not rise along with the sun at Athens until the 22nd of April.

Too little attention was paid to these considerations by the Roman writers, and consequently we not unfrequently discover that they combined the observations of astronomers who lived at times and places remote from them and from each other—that calculations made for the latitude of Athens, or Rhodes, or Alexandria, three hundred years before, were adopted at once and transferred to their calendars without change or modification.

Another source of confusion, especially in the Latin poets, is the want of precision with regard to the different kinds of risings and settings, which are carefully distinguished by the scientific. These we shall briefly explain, together with the technical terms employed.

These risings and settings may be considered under eight heads:—

1. When a star rises at sunrise.
2. When a star rises at sunset.
3. When a star sets at sunrise.
4. When a star sets at sunset.
5. When a star rises shortly before sunrise, so as to be just visible

Rome, included the risings and settings of the stars, since Pliny frequently quotes the authority of Caesar for his statements on these points. In this case the *Fasti* of Ovid may be considered as a commentary upon the Almanac in common use.

at rising, before its rays are overpowered by the more brilliant luminary.

6. When a star rises shortly after sunset, so as to be just visible at rising.
7. When a star sets shortly before sunrise, so as to be just visible at setting in the morning twilight.
8. When a star sets shortly after sunset, so as to be just visible at setting in evening twilight.

The names by which these are distinguished, taken in their order, are,

- | | |
|---|---|
| { | 1. 'Ortus matutinus verus,' or 'Ortus cosmicus.' |
| | 2. 'Ortus vespertinus verus,' or 'Ortus acronychus.' |
| | 3. 'Occasus matutinus verus,' or 'Occasus cosmicus.' |
| | 4. 'Occasus vespertinus verus,' or 'Occasus acronychus.' |
| { | 5. 'Ortus matutinus apparens,' or 'Ortus heliacus.' |
| | 6. 'Ortus vespertinus apparens.' |
| | 7. 'Occasus matutinus apparens.' |
| | 8. 'Occasus vespertinus apparens,' or 'Occasus heliacus.' |

Now it is manifest that the four first are mere matters of calculation, since the true risings and settings never can be visible to the naked eye. These then ought always to have been, and for some time always were, excluded from Rural Calendars intended for the use of practical men. We find, however, from the fragments of Calippus, which have been preserved in the *parapegma* of Geminus, when verified by computation¹, that this astronomer had substituted the true risings and settings for the apparent ones which were marked in the tables of Meton, Eudoxus, and Euctemon. Hence great caution would be indispensable. If the rising of a star was named, it would be necessary to state whether the true or apparent rising was indicated, and whether it was the morning or evening rising, and to proceed in like manner for the setting of a star. Some little attention is paid to these points by Columella² and Pliny, but in Virgil, and especially in Ovid, everything is vague and unsatisfactory, risings and settings of all descriptions are thrown together at random without a clue to guide us, and blunders of the grossest description are so thickly interspersed that it often becomes difficult to trace the error to its source, or to discover what the

¹ They are not distinguished from the others in the *parapegma* itself.

² Thus we find in Columella such expressions as the following, which are to a certain extent guarded: 'VI. Non. Mai. *Sucula cum sole exoritur.*' 'XIII. XII. Kal. Nov. *solis exortu Vergiliae incipiunt occidere.*' &c.

author could have intended. We shall substantiate these charges by a few examples.

There is a cluster of stars in the constellation Taurus, called 'Pleiades' by the Greeks, and 'Vergiliae' by the Latins. The appearance and disappearance of these served from a very remote age to mark the approach of summer and the beginning of winter. Let us first note down the exact period of their risings and settings calculated for the latitude of Rome and the year 44 B.C.

'Ortus matutinus verus,' 16 April.

'Ortus vespertinus verus,' 18 Oct.

'Occasus matutinus verus,' 29 Oct.

'Occasus vespertinus verus,' 26 April.

'Ortus mat. apparens s. heliacus,' 28 May.

'Ortus vesp. appar.,' 25 Sept.

'Occasus mat. appar.,' 9 Nov.

'Occasus vesp. appar. s. heliacus,' 8 April.

Now look to Ovid. After describing a festival celebrated on the 1st of April, he continues, *Fast.* 4. 165

'Nox ubi transierit, caelumque rubescere primo

Coeperit, et tactae rore querentur aves;

Semustamque facem vigilata nocte viator

Ponet, et ad solitum rusticus ibit opus:

Pleiades incipiunt humeros relevare paternos

Quae septem dici, sex tamen esse, solent.'

These lines refer to the setting of the Pleiades in the morning twilight. According to the legend the Pleiades were the daughters of Atlas, who supported the heavens on his shoulders, and hence, when they disappeared from the sky, might be said to remove a portion of their father's load, 'humeros relevare paternos.' The meaning in plain prose therefore is, 'The Pleiades set in the morning on the 2nd of April.' But it will be seen from the table given above that the Pleiades really set in the morning on the 9th of November. They set in the evening, however, on the 8th of April, which comes tolerably near to the date fixed, and is clearly the phenomenon the poet intended to record, but he blundered between the morning setting and the evening setting, which are six months apart.

Again, in *Fast.* 5. 599

'Pleiades adspicies omnes, totumque sororum

Agmen, ubi ante Idus nox erit una super.

Tum mihi non dubiis auctoribus incipit aestas:

Et tepidi finem tempora veris habent.'

The meaning here, although not very clearly expressed, is, 'The Pleiades rise in the morning (heliacally) on the 14th of May, marking the end of spring and the beginning of summer.'

But it will be seen by the table, that at the time when Ovid wrote, the Pleiades did not rise heliacally at Rome until the 28th of May, but they did rise heliacally at Athens on the 16th, in the age of Meton. Hence this notice was manifestly copied from a Grecian Calendar computed for the fifth century B.C.

We have already (p. 242) adverted to an error with regard to the rising of Sirius, which Ovid assigns to the last of April, the very day on which, according to Columella, who is here perfectly correct, it sets heliacally.

In the same passage (see Extracts, p. 60) we are told that the constellation 'Aries' sets on the 30th of April. Here again we have a mistake. The 'Occasus vespertinus apparens' must be indicated, but it is placed more than five weeks too late, since it actually took place on the 20th of March, even the 'Occasus matutinus verus' was on the 5th of April.

We have seen p. 241, that Ovid fixes upon V. Id. Feb. (9th of February) as the commencement of spring, and on VII. Kal. Mai. (25th of April) as the middle point.

He departs here from the arrangement of Caesar, who divided the year into eight portions, according to the following scheme¹:—

Bruma,	VIII. Kal. Jan.	25 Dec.	[cipiunt.
Veris initium,	VII. Id. Feb.	7 Feb.	Favonii spirare in-
Aequinoctium vernalum,	VIII. Kal. Ap.	25 March,	[Matutinus.
Aestatis initium,	VII. Kal. Mai.	9 May,	Vergiliarum Ortus
Solstitium,	VIII. Kal. Jul.	24 June,	[Matutinus.
Auctumni initium,	III. Id. Aug.	11 August,	Fidiculae occasus
Aequinoctium auctumni,	VIII. Kal. Oct.	24 Sept.	[Matutinus.
Hiemis initium,	III. Id. Nov.	11 Nov.	Vergiliarum occasus

The commencement of spring was marked by no celestial phenomenon, but announced by the soft breathings of Favonius; the beginning of summer was connected with the morning rising of the Pleiades, which however took place, the true on the 16th of April, the apparent on the 28th of May. The true evening setting of the Lyre was on the 14th of August, the apparent on the 24th. The true morning setting of the Pleiades was on the 29th of October, the apparent on the 9th of November.

¹ Cp. Varro R. R. 1. 28, Pliny H. N. 18. 25, Columella, R. R. 9, 14.

It may be a matter of surprise that Julius Caesar did not begin his year with the winter solstice, which happened 46 B.C. at Rome, on the 24th of December, 0^h 9' A.M. He was probably induced to neglect this natural arrangement by a superstitious desire to make the beginning of the reformed calendar correspond with a New Moon. According to the calculation of Ideler, the Mean New Moon fell upon the 1st of January, B.C. 45, at sixteen minutes past six in the evening, the true New Moon on the 2nd of January, at thirty-four minutes past one in the morning.

It seems highly probable that Macrobius alludes to this fact, when he observes,—‘Annum civilem Caesar habitis ad lunam dimensionibus constitutum edicto palam posito publicavit;’ for in no other way could the Julian Year be said to have any connection with the course of the Moon.

In this Appendix the excellent work of Ideler, entitled ‘Handbuch der mathematischen und technischen Chronologie,’ has been closely followed. The principal authorities with regard to the sidereal astronomy of the ancients are—Joannis F. Pfaff, ‘Commentatio de Ortibus et Occasibus siderum apud auctores classicos commemoratos,’ Gotting. 1786; a paper by Ideler, ‘Ueber den astronomischen Theil der Fasti des Ovid,’ in the Berlin Transactions for 1822, 1823: and ‘Symbolae Observationum in Ovidii Fastos,’ by F. H. Gesenius, printed at Altona in 1806.



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